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Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.—*Matthew 5.17, 18.*

RELIGIOUS THOUGHT AND ACTIVITY.

"There are desk dictionaries and desk writing pads and desk calendars, but did you ever have a **desk Bible**?" asked Thomas Nelson & Sons.

No, we never did have one, and a copy of the Nelson desk Bible has not come to hand as this is written. But we insert this note in our Bible Number in order to inform our readers of what may prove to be a useful and agreeable desk accessory for Christian business men, no less than for preachers.

At the annual meeting of the **American Mission to Lepers** the treasurer's report showed an increase of $15,000 over the last year's receipts, the total for 1924 being $146,000. The general secretaries reported growing interest and coöperation from the churches and missionary societies throughout the country.

There is still need for a large increase in gifts in order to meet the urgent appeals for more extensive relief work in many lands.

The Board of Foreign Missions of the United Presbyterian Church is sending through the churches an **8000-foot motion picture of its mission work in Egypt.** The expense of the project was underwritten by a group of laymen.

This mission sustains a force of 200 missionaries in Egypt, located in 11 large cities and three houseboats. From these centers they superintend work in 195 schools, two hospitals, clinics, and villages.

It may seem ungracious to criticize statements made by friends, yet we would like to ask them to refrain from saying that the Paris offices of the British and Foreign Bible Society stand on the site of the house of Voltaire, who wrote, or is credited with writing, that "in a hundred years no one will believe in the Bible." It is time this **hoary fiction** was withdrawn from circulation. There is no truth in it. Voltaire never lived on the site of No. 58 rue de Clichy, Paris.—From a report.

The Rt. Rev. Thomas J. Garland, bishop of the diocese of Pennsylvania, has been appointed an **Episcopal canon of St. George's Cathedral, Jerusalem,** as the representative of the Protestant Episcopal Church in the United States of America.

St. George's is the English cathedral in Jerusalem. Each of the six main branches of the Anglican church, viz., Great Britain, India, South Africa, Australia, the United States, and Canada, is represented by an Episcopal canon, typifying the unity of the church throughout the world.

A series of discussions, not lectures, on the general topic, "What's Wrong with Religion?" has been held in the chapel of the Brick Presbyterian Church, New York City, beginning in January. The aim has been to raise questions, and face them honestly and fearlessly. The questions have included such as these:

Why are we not better Christians?

What are the best helps to Christian living?

What is the matter with the church?

What hinders the progress of Christianity?

How is it that so many good people make such little use of religion?

What is needed most to make Christianity effective?

What is the real relation of Christ to our Christianity?

The meetings have been well attended, with much interest in the questions and answers.

In last month's issue of the RECORD OF CHRISTIAN WORK there appeared **our first automobile advertisement.** Our readers will be interested in the significance which this advertising carries.

The Dagmar Car is built by the M. P. Moller Motor Car Company of Hagerstown, Md. Our readers will see the connection between this and the name of a fine church organ. Mr. Moller, who years ago started the organ factory that is now the world's largest, is president of the M. P. Moller Motor Car Company. In characteristic manner Mr. Moller has associated with him a staff of automobile engineers and men who have produced a car that is artistic and beautiful in design and with high mechanical perfection.

Mr. Moller's lifelong dealing with church people inspired him with a confidence that they constitute the best market for the beautiful easy-riding and durable Dagmar Car, hence the advertisement in a religious magazine.

Both Utah and Josephite Mormonism have been making large use of radio for transmitting sermons, music, etc., according to "Light on Mormonism," the quarterly issued by the Utah Gospel Mission.

The Reorganized or Josephite body has been sending out from both Lamoni, Iowa, and Independence, Mo., and is now completing a new installation of 1000-watt power, at a cost of over $10,000, purchased by subscriptions independent of tithing. "We understand that this instrument is as large as is made at present, though provision is made for increase when possible." The Salt Lake people also have a station of their own. The programs are given in the papers of both systems, with reports from listeners at great distances; and large hopes of spreading Mormonism are cherished by each body, as well as of stimulating their own people.

"We would like to have the use of the same systems for the real truth. Everything else seems to get on the air, and why not the facts about Mormonism? The prince of the power of the air must not be allowed to do all the talking on this subject!"

Sir William M. Ramsay, although in his 74th year, has lost none of his keenness in regard to archeological exploration and excavation in the Near East. Most of his exploratory work has been devoted to places in which the New Testament is concerned, but he keeps an eye, too, upon activities which more particularly affect the Old Testament. In this connection he recently stated that he is looking forward to the discovery of **the tablet recording the sale to Abraham** by the children of Heth (that is, the Hittites,) of the cave of Machpelah. The custom was to make two or three copies of this kind of tablet recording the sale of parcels of land, one being handed to the purchaser and another preserved in the temple. Tens of thousands of these tablets have already been discovered, and Sir William says that he cherishes the hope that before he dies there will be discovered the temple tablet recording the sale to Abraham of the veritable Cave of Machpelah which became the burial-place of Sarah.

A resolution adopted by Federal Council of Churches at its quadrennial convention in Atlanta, Ga., reads as follows:

WHEREAS, the year 1925 marks **the 400th anniversary of the first printing of the New Testament in English,** thus beginning through the scholarship and heroism of William Tyndale the ever broadening effort for popular distribution of the Holy Scriptures,

RESOLVED, that the Federal Council of Churches urge its members to observe this 400th anniversary, and suggest that Wil-

liam Tyndale's life, the translation of the Bible from the original tongues, and the worldwide distribution of the Holy Scriptures through the power of the printing press, be used for discussion in the pulpit, the Sunday school and the religious press through 1925.

In keeping with the above sentiment we present an article by a competent scholar on William Tyndale and his labors in this issue.

The Winona Lake Bible School of Theology is giving itself to unusual effort to make the coming session of the school in July and August the strongest and largest of its brief but successful history. Organized but two years ago, the second season, 1924, experienced an attendance almost double that of the first one, the matriculation totaling an even 100.

The Winona Lake Bible School of Theology is designed especially for ministers, and its curriculum built especially with the minister in view. Others, however, are admitted to its sessions. The dates of the school this year are July 17 to August 13 inclusive.

Its purpose is clearly set forth in the statement made in its descriptive literature that it has been organized in the interests of evangelical Christianity.

It stands especially and perhaps as the only school of theology founded for the express purpose of emphasizing and defending the particular points at which the strictly evangelical theology is being attacked today by New Thought theologians, destructive critics and Modernists in general. It is supported practically in whole by funds provided by prominent laymen who believe in an effort to stay somewhat the subtle influence of rationalistic criticism which is today insinuating itself into so many of our educational and religious institutions, as well as into many of the pulpits of the land.

Rev. W. E. Biederwolf, dean of the school, may be addressed for particulars at Winona Lake, Indiana.

The dates of the 31st annual Winona Lake Bible Conference this year are August 14-23, inclusive.

The unthinking person scarcely realizes the great service that Bible Societies have rendered in **keeping the Bible out of exclusive commercialism,** says the annual report of the American Bible Society. We read in a South American newspaper an advertisement of a Bible for $68. It has not been so very long since it took a working man's salary for a month to pay for a Bible. Before the era of the printing press a whole year's salary would scarcely secure a copy of the book. The American Bible Society publishes Scriptures in 175 different languages, and sells its books without profit. Printed volumes are secured from other Societies and other publishing houses, and sold at lowest rates. This makes the Bible the cheapest book in the world,—a complete Bible in English for 43 cents, and a single Gospel in a neat volume for a cent.

There has been a gradual diminishing of the number of paid colporters of the Society. As church organizations have increased and been perfected, now covering almost the entire country, it has seemed less imperative that funds should be expended in supporting men in these occupied fields, "though, if funds would permit, we should increase rather than diminish the number of our colporters." Under the circumstances an effort has been put forth to coöperate with and assist and inspire organized efforts everywhere. In response to appeals a larger number of churches than ever before have taken up definite Bible circulation. An unusually large number of volunteer workers have responded to the invitation to assist in the work of circulation. There are upwards of 10,000 home missionary workers on part or whole time salary at work in the United States. A more or less successful effort has been put forth to secure the coöperation of these, and a large number have responded.

John's Gospel in Italian for One Cent.

Italian-speaking people throughout the United States will welcome the announcement by the American Bible Society of the publication of the Gospel of St. John in the Italian language for one cent. The same volume, illustrated with four colored pictures, may be secured for two cents.

This little book is 3 x 4½ inches in size, has a heavy paper cover, and is printed in

good, clear type. It is in the Diodati version which, although prepared over 300 years ago, is still considered the most accurate translation of the Bible into the Italian language.

"Penny" gospels in English have been issued in large quantities for over a year, but this is the first time that any portion of the Scriptures has been published in Italian at the nominal price of one cent.

The production of this much needed volume has been possible by the kind generosity of a direct descendant of Giovanni Diodati, now living in New York, who is deeply interested in the Italian people.

Rome and the Bible.

The Rev. W. J. Sparrow Simpson has written some trenchant criticisms in the "Church Times," as quoted in the "Living Church," upon the recently published collection of the decisions of the Commission appointed by Pope Leo XIII in 1902 to secure the faithful from erroneous and rash opinions concerning the Holy Bible. This Commission consisted of ten cardinals and fifty learned professors, and has given its decisions at intervals. These decisions have now been collected in one volume.

The result of the Commission is illuminating. For instance, no critic within the Roman church may deny the Mosaic authorship of the Pentateuch. The historic accuracy of the first twelve chapters in Genesis is affirmed. St. Matthew's Gospel is said to have been written first, St. Mark's second and St. Luke's third, while the Epistle to the Hebrews is ascribed to St. Paul.

A reply from the Jesuit Father Walker of Campion Hall, Oxford, has been printed in which he says that the Biblical Commission merely stated that "arguments collected by critics to attack the Mosaic authenticity are not of such weight as to entitle one to deny that these books have Moses for their author." But the Commission does not pass judgment on future arguments, or prohibit furthur discussion. It merely says that no argument thus far disproves the Mosaic authorship.

As regards the order in which the Gospels were written, Father Walker says that the Commission stated that it was not right to recede from the opinion that the Gospel of St. Matthew, "written in his own tongue," was composed first, but with this opinion the view that St. Mark and St. Luke were written before the Greek version is not incompatible.

As regards the Epistle to the Hebrews, its Pauline origin is affirmed, but no mention is made of its having been written by St. Paul; he would be a bold critic who would deny a "Pauline origin" to this epistle.

Recent Rockefeller Benefactions.

The University of Chicago is to have a great chapel, work on which is to begin during the early months of 1925. The chapel project grew out of the final contribution to the University of Chicago by John D. Rockefeller, who, in making an end to his gifts in 1910, expressed the desire that $1,500,000 should be devoted to a chapel which, "dominant in its architecture, may proclaim that the university in its ideal is dominated by the spirit of religion."

The chapel and its environment will occupy an entire city block. Its outside extreme length will be 262 feet. A tower, 50 feet square and 200 feet high, will dominate not only the chapel group but the adjacent quadrangles as well. The preliminary plans contemplate buildings for religious work among men and women of the university.

The trustees of the **Hartford Seminary Foundation** announce a gift of $250,000 from Mr. John D. Rockefeller, Jr. In his letter accompanying the gift, Mr. Rockefeller commends the scholarly and practical character of the work at Hartford, and the spirit of enthusiasm, devotion, and loyalty which prevails in the board of trustees, the faculty, and the student body. He also expresses his appreciation of the interdenominational character of the Foundation, and the diversity of its work. The Hartford Seminary Foundation not only trains for the Christian ministry through the distinctive work of the Theological Seminary, but through the Hartford School of Religious Pedagogy it trains young men and women as lay workers in the Sunday school and the whole field of religious education, as well as for various other forms

of church work and social service. Through the Kennedy School of Missions it trains for the foreign field.

This gift of Mr. Rockefeller is without restriction. Part of it will probably be used temporarily to finance the next unit of the building program of the Foundation, but such amount will ultimately be replaced to serve as part of the increased endowment neccessary to provide for the upkeep of the new buildings, for the much needed increase in salaries, and for the enlargement of the teaching force.

UNITED STUDY OF FOREIGN MISSIONS.

Twenty-fifth Anniversary.

The Central Committee on the United Study of Foreign Missions, the first organized interdenominational committee of women for mission study, began at the Ecumenical Conference in New York May, 1900. This first committee consisted of representatives appointed by five of the leading Women's Boards of Missions: Congregational, Methodist Episcopal, Baptist, Presbyterian and Protestant Episcopal. Among the names we note Miss Child, Mrs. John Talbot Gracey, Miss Ellen C. Parsons, Mrs. A. T. Twing, and Mrs. Norman Mather Waterbury (Peabody). The first secretary was Miss Clementina Butler.

The simple beginnings of the committee found expression in a series of lessons on missions in leaflet form. The committee was divided regarding the publication of mission study books, which seemed a large enterprise for a committee without financial backing and with little encouragement from the Boards regarding such aid. Each of these five Boards pledged as an initial sum $10, giving a working capital of $50 to the committee in 1900. Since that time no Board has contributed financially to the central committee. The committee has, by a generous discount on its books, enabled the Boards to make a considerable amount of money each year based on the number of books sold.

The committee was urged to go on with its plan for study books, and asked its first author, Miss Louise Manning Hodgkins, then professor at Wellesley College, to prepare an historical study from the time of the apostles to the 19th century. This, under the name of "Via Christi," met with prompt approval from the rather timorous Boards. The publishers planned to issue 5000 copies the first year, and were unprepared for the 20,000 required for the very first book.

Miss Child, the originator of the United Study idea and the one whose wise planning and keen judgment carried it through the first precarious years, died in 1902. The work by that time was so well organized and assured that it could be carried by the other members of the committee. Later there were added two great denominational divisions, the Reformed Church in America and the Lutheran Church. The committee still continue to represent these seven main denominational lines, finding it easier to carry on a publishing business with a rather small and experienced committee.

During the years the committee has published, including this twenty-fifth year, something over three millions of Senior study books, and nearly half a million Junior study books. These Junior books were urged by leaders, and in 1905 the first was issued, "A Cruise in the Island World," by Miss May Leavis, whom we still count among the most valuable helpers in central committee work.

All bills have been paid from the slight margin of profit remaining to the commit-

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Lamp to My Feet and Light to My Path.

My Saviour, through this world's dark night
I need a clear and shining light
To bring my distant home in sight,
And lead me there!

That I from every snare may flee,
And never wander, Lord, from thee,
Thy Word unto my feet shall be
My lamp, my light.

Its cheering beams around me cast,
Till darkness ended, danger past,
I reach my Father's home at last,
And rest with thee!

—Wm. Deck.

tee after the large discounts, 40% and 45%, allowed to Boards. There were some trying days during the war when paper and printing exceeded the income, but the situation changed, the price of books was made uniform with that of other study books, and the committee has not only paid all its bills, giving generous compensation to authors, but has been able to assist with considerable amounts other organizations which grew out of the central committee, for a long time the only interdenominational committee of women. This present year, in addition to furnishing $3000 toward the maintenance of the Federation of Women's Foreign Mission Boards, the committee has paid $1000 to the Committee on Oriental Literature, and has met the entire deficit on the magazine "EVERYLAND," which came to the committee after the cessation of the Interchurch Movement. The committee also reports a capital fund of $10,000 accumulated through economy which will guard it against financal crisis.

"We have been conscious of divine leading through the years, especially marked in the selection of topics and authors. Several times plans made years before were, of necessity, suddenly changed, but we learned in every case that God had a plan, and it was startling to find that there was some definite reason why a particular book was needed at that special time. This was true in the year of our Woman's Golden Jubilee. In planning for a review of ten years of United Study it occurred simultaneously to the author, Mrs. Helen Barrett Montgomery, and the chairman, that the year 1911 was the fiftieth anniversary of the organization of the first Woman's Foreign Missionary Society under Mrs. Doremus." This led to the publication of "Western Women in Eastern Lands" and to the celebration, through the central committee, of the Jubilee, which was the first great united public effort of the women, and swept through the country, north and south, emphasizing the real unity of Women's Boards of Missions and showing the joy and wisdom of working together. The close of the Jubilee in the great meetings in New York was followed immediately by the organization of the Federation of Women's Boards of Foreign Missions. A committee was later formed for the publishing of literature in the Orient for women and children, which has done a valuable piece of work.

In 1904 the use of the United Study books led to the demand for a Summer School of Missions, which was opened in Northfield, and was followed the next year by one in Chautauqua and one at Winona. These schools have multiplied and have proved a valuable aid to foreign and home mission study, for many have included both departments.

The Student Volunteer Movement preceded the central committee with systematic study and text books, and gave a valuable basis of experience, but the central committee was the first attempt of church organizations to come together in an organized group to present a definite plan for missionary education. The Council of Women for Home Missions, the Missionary Education Movement, and others entered the field later.

OTHER LANDS.

It is now established that every year more people come from **North Africa** to London and Paris for economic purposes than the entire Mecca pilgrimage.

Constantinople has its first outdoor playground for children.

The American Junior Red Cross, the American Mission School at Gedik Pasha, and the Y. W. C. A. are responsible for this introduction of an American custom which is proving popular among 130 Turkish children daily.

"One Leetle, Two Leetle Eendians" and "Coblair, Coblair, Mend My Shoe" at first brought forth objections from the neighbors, but were soon reduced to more harmony and less noise. The Y. W. C. A.'s physical training director at Constantinople mapped out a typical American playground program. Turkish girls were trained at the Y. W. for recreation direction.

More playgrounds are anticipated for the future. Constantinople children, it is said, live in crowded two to four-room apartments and play upon dark narrow streets where never a ray of sunshine penetrates.

Northfield Seminary girls enjoy the winter sports.

A French paper, "Le Témoignage," shows that the great effort of **Vaticanism** to be put forth during the present "holy year" coincides with a decline in the Roman faith in several directions, as was the case in 1875 and 1900.

In France its cries of victory because of ground recovered during the last 15 years since the separation of church and state have awakened the old hostilities. The letter of the cardinals, the reply of M. Herriott, the suppression of the French embassy to the Vatican, and other incidents are evidence of a renewed struggle.

The Argentine government is in conflict with the Holy See, the paper continues, over the nomination of the archbishop of Buenos Aires. The Soviet government has bid goodbye to the pontifical mission to Russia, its philanthropic work being finished, so that there is no longer in Russia any representative of the Vatican or any Romanist bishop. Czecho-Slovakia has not concluded a concordat such as the Vatican desires, nor Serbia. American missions in the Near East and the British mandate in Palestine stand in the way of pontifical projects. The League of Nations, "whose greatest wrong-doing is not to sit at Rome," covers some ground the Vatican would like to occupy.

However, a world organization must expect setbacks and delays here and there. There is no question of the intensified activities of the Vatican in all lands since the war, and of the progress it has made.

Robert College and the **American University of Beirut** report registration figures this year above the attendance at any given period in the sixty years of their history. The enrollment at Robert College is 648, and at the American University of Beirut, 1054. Three hundred eighty-nine young women have registered at **Constantinople Woman's College.**

The above figures indicate the prestige which our colleges have gained among the Near Eastern peoples. No foreign institutions, with the exception of our schools at Constantinople, have continued their work in Turkey uninterruptedly, and native schools have been so crippled by the wars and political disturbances of the past fifteen years that they have been unable to cope with the educational problems when conditions are normal. Also, a considerable time will be necessary for the recovery of the native schools and for the reorganization of the educational system which the Turkish government has contemplated. The situation has, therefore, placed a great responsibility on our two American colleges. They have been called upon to accommodate student bodies which are 25% larger than the enrollment last year. This increase appears in all of the four largest national or racial groups, Greeks, Turks, Armenians, and Bulgarians, and evidences the continuing international character of these institutions.

An important feature of the enrollment at the University of Beirut is the large increase in the attendance of students from Persia and Irak. Their enthusiasm has

brought them five hundred miles across the trackless waste of Mesopotamia. This year also the governments of the Sudan, Irak and Palestine have selected students to be educated at the University at government expense.

A NAMELESS SAINT.

Away in a little prairie village of Canada lives a seamstress. She is unknown to the great world outside, and probably even to the next village. Hers, the daily round, the common task, with ill-health, an aged father and mother to support, and long hours of monotonous work. The neighbors say that she goes without the bare necessities of life, never spends a needless penny on herself, and has never been known to go for even a day's holiday.

When visiting the Canadian Bible Society at Calgary, in Alberta, I was asked to lecture at Nanton, a village about 100 miles away among the foot-hills of the Rocky Mountains. This village was chosen because the little seamstress lived there. It was the depth of winter, 22 degrees below zero, and a stormy night. I stayed at the Manse, and about half an hour before we started this little lady called with her mother to go with us to the meeting. All through the evening the tears ran down her face and walking back through the snow, with a voice broken with sobs she said:

"Oh, how beautiful the Bible is!"

One felt that her words meant far more than she said, and that she was thinking of the power behind the words, and that her thoughts then were far away in lands where the Bible was as yet unknown. Let me tell her story.

Some years ago this little lady (she is under five feet high,) heard of the work of the British and Foreign Bible Society, and at once felt that it was one that she could help.

Very quietly, and unknown to those about her, she began to put away money she earned by working early and late, and on holidays. How this pile gradually accumulated and what sacrifices were made we shall never know, but after many years the amount was considered enough for her to dare to mention it to the secretary when he paid his yearly visit to their village.

So amazed was he on seeing a person so little known and seemingly in such needy circumstances offer such a great gift that the whole story had to be told. She closed her story by saying:

"So I thought $250 might be worth accepting and might do some little good."

Two hundred and fifty dollars was an amount that many wealthy people often think too much to give: seldom do they think it too little to give.

The lady asked that a letter might be written to London to inquire how this money could best be spent. A reply quickly came saying that her help had come as an answer to prayer, that only that week the Swedish Evangelical National Society had sent a manuscript of the Gospel of St. Mark, translated for the Somali people, and begging that it might be published. Her money was used for this purpose.

That night at the meeting reference was made to that translation. I showed a slide of a Somali native, and told the story of how one from their village, present at that meeting, had made this great gift. After the meeting people stood around her, amazed at what she had done.

The lady then drew out of her pocket an envelope, and from that envelope a little black volume of Mark's Gospel. On the flyleaf was written her name, and below it said that by means of her gift of $250 this little book had been printed, and 5000 copies sent to Somaliland to enable 40,000 people to read a portion of the Bible in their mother tongue for the first time.

Do you wonder that this life was transformed? This lady thought nothing of the drudgery and monotony of her life, and never thought or spoke of sacrifice, for all her thoughts and her prayers were in Africa. Daily, as she prayed and read St. Mark's Gospel, she prayed for the missionary and for those learning to read. In this way, and though living thousands of miles away, she shared the joy and the work of the missionary.

But this is not all, for again she began to save, and yet another gift of $200 has found its way to the Bible Society. St. Mark's Gospel has been translated and put into Braille for the thousands of blind living in Burma.—"The Bible in the World."

UNFINISHED STORIES OF THE BIBLE.

The Bible has many unfinished stories, small and great. On the great scale we have the story of Acts: it is not finished yet. But there are also short unfinished stories, some full of poignant meaning and challenging suggestiveness.

There is the story of the Prodigal Wife of the Old Testament. Every one knows the tale of Hosea's unutterable love for his erring wife.

He did all he could to win her back again. He bought her back for half the price of a slave, and kept her under gentle restraint, in the hope that she might learn the meaning of her own grievous sin and of his mighty love. Did she respond? We do not know.

Then there is the unfinished story of the Prodigal Son of the Old Testament. Who is he? Unquestionably Jonah. He, too, had had experience of a love mighty to save, and he was sent by the Good Father of us all to proclaim that love to an enemy alien people.

Was the tender appeal of the two immortal verses which close the book made in vain? Was Jonah's soul stirred? Apparently not. At any rate the last we see of him is with a scowl upon his face, the last we hear from him is that he "does well to be angry" at the love of God.

And then there is the Elder Brother of the New Testament in the story familiar as the Prodigal Son, but more happily entitled the Loving Father. He, too, was angry at his father's love, angry at the music and the dancing and the feasting with which the father welcomed home his penitent son. This story, like the last, closes on infinitely gracious words from the lips of the father. Was the elder brother won by this gracious appeal? We do not know. The last time we see him, he is standing outside, angry, and refusing to go in. The last words we hear from him are words of coarse indignation against the son whom he refuses to acknowledge as brother, and words of reproach against the father for his absurd love of so unworthy a son. Who is the Prodigal Son now?

These three unfinished stories have this in common, that they deal with the rejection of an exquisite love. Gomer the daughter of Diblaim, Jonah the son of Amittai, the Elder Brother,—they are all alike in having been brought face to face with a love which longed to win them and make them its own for ever; and so far as we know, they refused to be won. That is the tragedy of tragedies,—to be brought face to face with some one who is "most wonderfully kind," and to refuse to respond. Why should human lives deliberately elect the outer darkness? Why should such stories not end with the penitent and rapturous acceptance of so wonderful a love? The silence of the Bible shows that it knows well how hard the human heart can be.—"Expository Times."

CURRENT THOUGHT.

The man or woman who gives five minutes or fifteen minutes or thirty minutes a day to **pleading definitely with God in prayer** for the various missions throughout the world is surely doing as definite a bit of work as the missionary himself who has gone forth to the foreign field. O that we might believe it!—The Bishop of Sierra Leone.

Christianity is being tried in China. The Chinese are a practical people, and what they ask about a religion is, Does it work? Christianity has indeed come to us,—but how? To begin with, there are 130 missions, all separate and all trying to convert the Chinese,—why is that? Then we look at your wars and we ask, Is that Christianity? Christian nations come to Peking and interfere with our government, and again we ask,—Why?—Z. T. Yui, general secretary Y. M. C. A. in China.

"I venture to affirm," says Rev. R. J. Campbell in a recent pronouncement, "that a kind of soul-hunger is making itself felt today which will seek its satisfaction in **a return to the other-worldism of our fathers,** the other-worldism so roundly condemned by the prevailing Christian sentiment of our time. Our so-called practical Christianity is defeating itself: we are missing the essentials in our preoccupation with the non-essentials of Christian faith and life. We are hearing

too much of earth and not enough of heaven."

Did you ever realize that the Bible is not only **written for you but about you?**

Jesus found his portrait on every page of the Hebrew Scriptures. How he found himself in Moses and in all the prophets we are told by himself again and again, until he was able to take his stand by the altar in the Temple and to say, "Lo, I come (in the volume of the Book it is written of me,) to do thy will, O God!"

In a less degree every one of us may say, "It is written of me." For the Bible is the most human book in the world. It is unrivalled in its understanding of human nature. You will find yourself in it because every possible shade of human thought and feeling has gone into the making of this book during the more than fifteen hundred years of its growth. Your experience is pictured there.

It has also a personal message for every one of us, for every mood and every need of life. I met Absalom on the street yesterday. Esau is a familiar figure in modern society, peddling his heavenly birthright for a mess of pottage. When you read "Romola" and see Tito yielding his manhood stage by stage, your conscience whispers, "It is written of me." But no one ever searched the conscience as Jesus does. "He knew what was in man." Above all, the Bible brings to each of us the word of hope. When you read the promise of forgiveness and renewal, your heart says, "That means me." The most important question is not, "What think ye of Christ?" but "What does Christ think of me?" You'll find the answer in the New Testament.—From "The Welcome," leaflet of the First Congregational Church, Newton Center, Mass.

The Minister's Tree.

He was an elder, and a good one, but he was, like Thomas, unconsciously a pessimist. His outlook on life was gloomy. There was never a silver lining to the clouds in his sky. He ignored completely the Master's command against worrying.

He was greatly concerned about the church and the influences assaulting it,—the modern spirit, the indifference, the criticism, the strange aggressive conduct of youth. Over these he shook his head sadly: they were a real grief to him.

He called one afternoon on his minister and unburdened himself about some new phase of the attack.

"Friend," the minister said, looking out of the window, "do you see that tree, the big one with the great mass of foliage?"

"Yes."

"You see how the wind is shaking the branches? It comes in gusts, and you hear the noise as it booms through them. See, the whole tree is swaying!"

"Ay, I see. What of it?"

"I have watched that tree for twenty years," the minister said musingly.

"Yes."

"Well, the wind always passes and the tree stands,—because the roots are immovable!"

He turned and smiled a cheerful, whimsical smile:

"My tree will be there tomorrow. Where will the wind be?"

And reaching forward for his Bible he read, in his deep musical voice, the 100th Psalm.—"Record."

Bless, we beseech thee, O God, all who are devoting their life to the understanding and the teaching of thy Word! Bless the missionaries who are learning the speech of the peoples that have sat in darkness waiting for thy light! Bless all who through peril and hardship are carrying the Holy Scriptures to the homes of believers and unbelievers alike in the mission fields of the world! Bless all who are giving their prayers and offerings for the sowing of the good seed near and far! Bless all who are planning and promoting the work of the Bible Societies in every land! Bless all who are reading and meditating upon thy message to the souls of mankind! And grant that they who sow and they who reap may rejoice together in thine eternal kingdom, through Jesus Christ our Lord! Amen.

—Bishop of Goulburn.

THE MISSION FIELD: AT HOME AND ABROAD.

A catechumen in a country chapel in China was being examined for baptism. When asked why he had studied the "Jesus Religion," he said because of having been to our hospital at Tsining for treatment.

It turned out that the missionary physician then in charge was the late Dr. J. L. Van Schoick. In the hospital this man and his wife heard the gospel story, and believed. This was **thirty years ago.** He had never been examined for baptism before, as he could not walk the 7 miles to the church and back. Meanwhile he and his wife had studied faithfully our catechism specially prepared for Chinese catechumens, and believed on the Lord Jesus.

Think of it! The seed was sown nearly thirty years ago, and has not "spoiled," as one Chinese evangelist put it.—From a report.

There were two Ceylon lawyers, one a Christian and the other a Hindu, in company with other legal men gathered together for the opening of the courts. The Hindu said to the Christian:

"Look here! Why do you go meddling about with Christianity? Why don't you leave it alone and keep to your own religion? Your grandfather was a Hindu: why do you throw over the religion of your forefathers?"

"Brother," said the Christian, "it is true that my grandfather was a Hindu, and your grandfather was also a Hindu. But what would my grandfather have said to your grandfather **if he had dared to speak to him?"**

The Hindu collapsed, for he was of lower caste origin than his Christian colleague!

Dr. E. V. Hunter, a missionary of the Church Missionary Society at N'gora, in the Eastern Province of Uganda, writes that during the first six months of 1924 the Teso Scriptures were out of print and the people could not be supplied. In order to expedite things, 500 copies of part of the New Testament in Teso were sent out from London by post. When they arrived there was a long queue waiting for them, and the first 500 people had one copy each. A groan went up from the others when they heard there were no more. When a further supply of the Scriptures arrived in July, more than £100 sterling was taken in two days, and a stock which should have lasted for six months looks like being exhausted in six weeks.

Dr. Hunter says: "The next time you pass a cinema and see the long line of people, just think that this is how the folks in Teso . . . . stand outside the bookshop **waiting for their turn** to obtain a Gospel or a Testament!"

At Hamath, part of the Tripoli station, in a weekly bazaar to which Moslems from the whole district come for purchases and sale of country produce, the colporter was walking among the crowds crying out his wares:

"Comfort for the sorrowing! Strength for the weak! Cheer for the discouraged! **Buy the Word of God!"**

A Moslem sheikh, hearing his cries, began to walk in front of him, calling on all faithful to beware of the beguiling words of this imposter and infidel. Friends advised the colporter to slip away and be more quiet, but he said that he meant to keep on, and only increased his crying of his books. The attention and interest of many, who would not otherwise have noticed, was thus attracted, and this unintended advertising led to the rapid sale of his entire stock of books.

The Brazilian government offers no facilities to the people of the interior for returning old and worn-out bank notes, with the result that the public has to do constant repairing in order to enable the notes to continue in circulation. Those that are withdrawn are those that by some good fortune find their way back to government hands in one of the state capitals. By the time this takes place many of the notes are veritable rags, patched and mended to hold them together.

Having noticed that a brewery firm was doing note-mending with little slips advertising their beer, it seemed to me that we should not be behind them in enterprise for the gospel. So I had slips printed with these **two texts:** "Every

one shall give an account of himself to God," and "What shall the end be of them that obey not the Gospel of God?"

The printer was so impressed with the idea, as being for the well-being of the public at large, that he supplied me with these slips free of charge.—Rev. Harold H. Cook, Brazil.

A couple of weeks ago **a Jewish teacher** came for a personal interview. After a long talk, when the Scriptures were opened to him, he said that he came from Roumania. In that country he learned to hate the very name Christian because of the persecution of Jews being very terrible there. Nevertheless he could see now that the Lord Jesus is the true Messiah. He was simply amazed at the passages of Scripture we showed him.

Only three weeks ago we baptized a young Jew who has been brought to accept Christ in a very remarkable way.

These things go to show that every true and honest Jew who is shown of the wonderfulness of the Lord Jesus Christ from a spiritual and historical standpoint must stop to think and marvel at the wonderful Saviour. Although the story is nearly two thousand years old, it has the same effect as on the day of Pentecost, when it is told in the Scriptural sense and with the same earnestness of heart.—Leopold Cohn, Brooklyn.

China and the Scriptures.

Rev. Carleton Lacy, American Bible Society secretary for China, writing from China, refers to the dark pictures so frequently presented in the current press, of bandits and murders and plundering and looting, etc., etc., and then says:

"And what shall we say more? Ah, much more! There is a very different picture to be painted. It is of the real China, the China of the millions of common folk who pursue their everyday tasks quietly and cheerfully. It is of the China that goes on building her new commercial and industrial cities, laying broad boulevards, erecting high buildings, organizing vast industries. It is of the China that continues each year to send more of her sons and daughters into schools and colleges, to devise means for educating more of the masses, and to train more youths for useful vocations. It is of the real China that is after all practically religious, on the one hand reviving every sort of temple worship and pilgrimage, the heart yearning after something higher, and on the other hand initiating new expressions of the religious life in social service and personal consecration to great causes. China, in the midst of anarchy and distress, yet pursues an orderly course for her hundreds of millions of people, and in this sadly disordered year has turned with interest and enthusiasm to the gospel message."

China is the Society's greatest mission field. In fact it actually absorbed in 1923 a larger number of volumes of Scriptures issued by the American Bible Society than did the United States. True it is that the 2,525,017 volumes circulated in China, while they exceeded the Society's circulation in the United States by over 410,000 volumes, included only 56,000 Bibles and Testaments as against 465,000 Bibles and Testaments circulated in the United States. Still it is doubtless a fact that those two and a half million volumes went to a larger number of individual hands, and probably received a more diligent reading. Further, in 1923, as in 1922, the British and Scotch Bible societies also reported a large circulation, China in both years having absorbed from the three societies practically seven million volumes a year. Surely there is in these mere figures a great reason for earnest prayer that the Lord of the harvest will bless the sowing of this seed to a rapid fruitage of spiritual life among this ancient and remarkable people!

This increased output of Scriptures cannot be accounted for in any particular section. It is nation-wide. With the exception of a diminished circulation of a few thousand in the fearfully distraught province of Szechwan, every region reports a larger work than in the previous year.

CONGRESS ON CHRISTIAN WORK IN SOUTH AMERICA.

Montevideo, March 27-April 8, 1925.

In no part of the world are there more remarkable transformations taking place today than in South America.

Physically, great stretches of territory which have been far removed from the outer world are today becoming easily accessible. A few months ago it required from a week to ten days to make the trip from any Colombian port to the capital of the Republic, Bogotá. Today this trip can be made from Barranquilla in sixteen hours by a regular aeroplane service. This will soon transform transportation and affect the whole political, economic, spiritual and educational life of the Republic. International railways between Brazil and Uruguay, Paraguay, Argentina, Chile and Bolivia are bringing about a new inter-South American life. Rapid steamship connections with Europe, North America, and Japan are making easier the exchange of life between South America and the rest of the world.

More remarkable transformations are taking place in the social structure of the continent. Formerly there were only two classes, the rich and the poor, the highly educated and the illiterate. While that condition existed there was little hope for the solution of South America's many social and political problems. With the gradual development of a middle class, with the introduction of a new consciousness of their rights among the laboring people, and with a new appreciation of social problems by the educated classes, most of which came about during and after the World War, there is a breaking up of the old fixed castes, and today the social system of South America is in solution. Among university students, who formerly consisted chiefly of sons of government officials and privileged classes preparing themselves to continue the ruling and exploiting of the great mass of peon labor, more recently many have changed their attitude and are now giving themselves to the education of the laborers and working out with them a new democratic conception of national life.

Large numbers of women, heretofore prohibited from participating in the solution of great social and educational problems because of their seclusive limitation to their own family and social circles, have begun to take a part in the discussion of the great surging questions stirring their nations. Many women have entered industry. Even the lower class women in some of these countries have come into a class consciousness, and are now educating themselves, often with the help of their more fortunate sisters.

> Almighty God, from whom all thoughts of truth and peace proceed, kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth: that in tranquillity thy kingdom may grow till the earth is filled with the knowledge of thy love: through Jesus Christ our Lord! Amen.

Most significant of all is the new spiritual movement. In the beginning of the history of these republics all of them recognized a union between church and state. The antagonism of the official church, however, to universal public education and to many of the democratic ideas of the governing classes brought about the separation of a large part of the intellectuals from the church, that group often becoming direct opponents to all religion. A few years ago it looked very much as though the leaders in South America were carrying that continent into a materialistic philosophy where religion would have little place in life. At present, however, there is a marked revival of interest in spiritual matters. Many of the great leaders among government officials, heads of universities, authors and distinguished publicists, are now urging the necessity of finding a spiritual basis for national and personal life. It would be easy to cite large numbers of inspiring illustrations of this fact. This particularly is the challenging reason for the Congress on Christian Work in South America. A noted South American educator said recently that he believed that the Congress, if directed rightly, had a peculiar opportunity at this most propitious time to unite the new forces now arising in a call to the whole continent for a turning from the material to a fresh emphasis on the spiritual. Certainly it ought to mean much, for all concerned, to have a hundred representatives of English-speaking America and a hundred leaders

of Spanish and Portuguese-speaking America, accompanied by a number of spiritual leaders from Europe, sit down together for some two weeks in the city of Montevideo to discuss how the great materialistic emphasis noted in all modern life can be overcome by the emphasis on the teachings of Christ. If the spiritual forces are to prevail there must be found some new ways of alliance between them and the great social, economic and educational renaissance. Otherwise the very advancements of modern science will favor the material at the expense of the spiritual. This is the great challenge facing the Montevideo Congress.

Twelve commissions consisting of carefully selected students have been working for more than a year to prepare reports which shall be submitted to the Congress as a basis of its discussions. These commissions are as follows:

1. Unoccupied Fields of Service. 2. Indians of South America. 3. Education. 4. Evangelism. 5. Social Movements in South America. 6. Health Ministry. 7. The Church in the Community. 8. Religious Education. 9. Literature. 10. Relations between Foreign and National Workers. 11. Special Religious Problems. 12. Coöperation and Unity.

THE EVANGELISTIC VALUE OF THE PARABLES.

Rev. G. M. Thomas.

The older I grow the more impressed I become with the universal applicability of the parables of our Lord. Those pictures of Syrian life, those stories which men who heard them were never likely to forget, those illustrations that laid hold of the popular imagination, are our inspiration and our mainstay on the mission field today. It seems as if our Lord not only bade us break unto men the bread of life, but give them baskets in which to carry it away.

I find that these parables get home. They get home among our rural Chinese. They understand them. The sower goes forth to sow in Central China as he did in Galilee, and I have seen our heathen listen with all the intentness of a personal interest to the story of the seed that fell by the wayside, the seed that fell upon stony places, the seed that fell among thorns, and the seed that fell upon good ground. Abstract doctrine they could not follow. A theological disquisition would drive them away. But talk to them in pictures, capture their imagination, and they stay.

There is nothing like these parables. They get there. In a land where justice is bought and sold, how those faces respond to the story of the unjust judge! In a land where thievery and peculation are so rife, how they react to the parable of the unjust steward! In a land that elevates the return of a wayward son to the dignity of a proverb,—"The return of the prodigal is more precious than gold,"—what an appreciation is sometimes shown of the divine story of the 15th chapter of St. Luke!

I remember an open air audience hanging on the words of a preacher as he told them the story of the Good Samaritan. There were robbers abroad, and they had fallen upon the neighborhood in the early morning, and robbed and slain a wayfaring man a mile down the road. As well have talked to them in a foreign tongue as have given them an argument from Romans, a discussion of the person of Christ, or a dissertation on prophecy. But the story of the man who fell among thieves, and of the man who came to his relief,—a neighbor indeed,—that won them. They could understand that. The robbers brought it home.

And when Sen the Glorious was called upon to minister to robbers, it was a parable that came to his aid.

"Preach!" commanded the bandits.

"And what shall I preach about?" asked Sen.

"Preach to us from the proverb, 'Chieh fu chiu p'in,'—'Borrow from the rich to save the poor.'"

Sen drew some neat, well-printed, illuminated leaflets from the folds of his gown. He turned them over in his hand until he found the one that he sought.

"This is what you want," he said, and held aloft the story—parable and picture alike on a single effective sheet,—of Dives and Lazarus. Thirty-five armed men

closed in around him. Seldom has there been such an audience of malefactors and gaol-birds, each one holding his rifle, his pikestaff, or his knife. And my friend and colleague preached! He told them of the rich man who fared sumptuously every day, and of the poor man who sat on his doorstep; of the one who was wicked despite his wealth, and of the one who was good despite his want.

As Sen developed his theme their hard features softened, their harsh looks became kindly, and as the sermon approached its climax they could no longer forbear.

"Tui liao!" they cried; "tui liao! Right on the nail!"

It was the parable that excited their sympathy and evoked their applause. Robbers they might be, and men guilty of every crime in the calendar, but the parable captured their minds and touched their hearts. They released their captive, and released him with honor.

I repeat, these parables get home. They penetrate the Eastern mind. They are our inspiration and our mainstay on the mission field today.—"Foreign Fields."

WILL HE DO?

A few weeks ago I employed Pedro as a colporter, and I often wondered if he "would do." He was not learned, but I liked his spirit.

One Saturday I sent him to Serrezuela, by train from Bogotá, to sell Bibles and portions of the Scriptures.

In the afternoon two policemen arrested him, took charge of his "maleta" or handbag full of books, and led him through the streets to jail.

After waiting there in the office for half an hour, the "alcalde" or mayor of the little town arrived and asked him if he did not know that it was prohibited to sell Bibles in such a Catholic town as Madrid, and that the Roman Catholic church was the national church, and as such, to be protected.

To all this tirade Pedro replied that he understood that alcaldes should give equal protection to all, according to the Constitution, and that "libertad de cultos," liberty of worship, was allowed by law in Colombia.

"Hand me over that Bible in your hand!" thundered the mayor. "I must send it to the priest for inspection."

"Not so!" said Peter. "If the priest has any quarrel with the Bible, let him come here, and we can discuss the matter with the book open!"

"Seize that book!" shouted the alcalde, and soon Peter was hurled to the floor, while six policemen and two secretaries pummelled him, wrenched the Bible out of his hand, sent it to the priest as an iniquitous volume, and led Pedro off to a dark, evil-smelling dungeon.

There he spent the long, dark, cold night walking the floor, for although one of the seven other prisoners offered him his rude shakedown, the vermin, the smells, the lack of fresh air, and the thought of his wife's anxiety and uncertainty—he was not allowed to send a telegram,—made sleep impossible. Neither food nor water was offered him. The weary hours of Sunday morning dragged heavily, but Pedro kept thinking of the bright Bogotá Sunday school with its 150 members singing hymns and repeating Bible verses.

At three o'clock the mayor summoned him to his office, and informed him that the priest had pronounced the Bible an immoral book, that everybody looked on the colporter as mad, that he and his books had to leave in the train about to depart from the station, and that if ever again he set foot in Serrezuela the consequences would be more serious.

"That is all right!" said Pedro. "I like the town and I like the people, and I'll be back again some day to make another visit."

Two policemen, keeping at a respectful distance, spied all his movements to make sure he left in the train, and so Pedro arrived in Bogotá on Sunday night, tired and hungry, but happy, and feeling something of the joy which comes to those who suffer in a great cause, even "the fellowship of his sufferings."

A week later I asked Pedro about his brothers, and he said: "One is inquiring about the gospel, and slowly coming into the light. The younger one is quite decided. Father and mother are wavering, for they do not like to change, and mother

is very suspicious about the new books. So when Juan, my young brother who is so interested, left home for a week lately, he laid on the table the Testament he bought from me, and said to them all at home, 'I am not hiding this book. Here I leave it on the table, and if it is not here when I get back there will be trouble.' A week later Juan returned and found the Testament untouched. The whole family is coming round."

As I watch Pedro humbly trudging along, offering the Word of Life to the indifferent in trains, conversing with all sorts and conditions of men, and suffering rebukes with meekness, earning one dollar a day salary and a commission on his sales, and with that supporting his wife and two children in their one-room kitchen-bedroom, and as I notice day by day his humble way of trying to follow in the Master's footsteps, I am gradually coming to the conclusion that Pedro will do.—Alexander M. Allan, Bogotá, Colombia.

WORLD MISSIONARY ATLAS.

A new World Missionary Atlas is about to be published by the Institute of Social and Religious Research, 370 Seventh Avenue, New York City. It is edited by Prof. Harlan P. Beach and Charles H. Fahs. Its list price is $10, but an advance rate of $6 is offered before March 1st.

This is the story of the Atlas as told by Dr. John R. Mott:

The World Missionary Atlas has required the time of a staff of a dozen workers for nearly three years in gathering, sifting, verifying and editing the materials. In the process of gathering materials, thousands of letters have been sent to missionary societies, missions and institutions in more than one hundred countries. In many cases there have been a second, third and even fourth exchange of communications with outlying regions in order to clarify statements and to give greater precision in the presentation of facts. No trouble or expense has been spared in the effort to give a complete and trustworthy statistical and cartographical presentation of Protestant missions of four years after the World War.

The new Atlas has 30 new double-page maps, made by the Edinburgh Geographical Institute, which show Protestant mission stations throughout the world. A station index alphabetically arranged shows the staff of every society at work at each station.

Eighteen of the double-page map plates are orographical in color, i.e., they not only show mission stations, with names suitably underlined to indicate present occupation, or vacancies due to the World War, and all important cities and towns, but they also indicate, by variations of color and tint, the altitude of land areas and depth of ocean and sea. The orographical maps thus show both the political and physical features of the areas represented. No finer mission maps than those used in this new Atlas have ever been published.

The statistics occupy 100 pages, instead of 49 as in the 1911 "World Atlas of Christian Missions." The four tables of foreign mission statistics of the earlier Atlas now appear as seven. The more striking changes, however, pertain to the much greater number of geographical divisions for which tables are presented; 54 countries or regions were listed in the "World Atlas of Christian Missions," 1911, and 53 in the "World Statistics of Christian Missions," 1916, while 116 are listed in the present publication. The increase resulted from the breaking up of many regions into their constituent smaller areas. Japan is no longer grouped statistically with Formosa, the Near East is broken up into as many states as the Peace Treaty itself has made; and for Africa the old headings, nine in number, now are divided into 34 headings. In response to requests from those interested in India, that country has been presented under provincial headings, such as Bombay Presidency, Madras Presidency, United Provinces, rather than as a unit.

The tables include the following major divisions: Foreign Staff, The Church in the Field, General Educational, Higher Educational, Medical Education, Medical, and Philanthropic. Special tables present German Missions in 1914, and Work among Jews.

The statistical task attempted in con-

This group live at Coldfoot, Alaska, within the Arctic circle. Yet they are enjoying the same gospel stories and Bible portions that have gladdened thousands of other young lives out of reach of Christian influences. (Bible Institute Colportage Association.)

nection with the compilation of this Atlas has proved to be unusually difficult because of the great number of interruptions to mission work in various lands resulting from the World War and also because of inter-mission adjustments which have followed in the years since 1918. The trend toward the shift of administration from home base centers to the mission fields, and the inevitable cutting down in office staffs on the part of many boards and societies because of financial strain growing out of the war, have made the problem of gathering the data fairly baffling at times, while the large number of geographical units for which statistics are presented has involved much effort in the distribution of returns for missions that cover under a single field administration more than one geographical unit.

The directory includes, for all lands, evangelical societies that conduct missions among non-Christians, or among non-Protestants outside of Europe, Canada and the United States. In all home base lands societies have been grouped in two major divisions: (1) Societies Sending Missionaries, (2) Coöperating and Collecting Societies.

In all home base lands, except those on the Continent of Europe, societies have been classified as to their denominational families. Those having no denominational affiliation have been listed alphabetically.

Comparison with the directories in the earlier volumes will indicate the emergence of new organizations, the reorganization or union of older societies, and especially the development of union universities, union colleges and indigenous churches on the mission field. The National Christian Councils, and other national coöperative agencies in mission lands, are practically all new since the World Missionary Conference held at Edinburgh, Scotland, in 1910, for which the "Statistical Atlas of Christian Missions" was especially prepared.

General Descriptive Notes present the facts for all the principal mission fields under the rubrics: area, population, races, climate and health, communications, languages, education, industries, government, and religion. In addition to these general headings the particular differentiæ of each field are given, and especially those facts that are essential to the understanding of mission problems and progress.

The following facts drawn from the new Atlas show the marked growth of Protestant foreign missions during recent years:

About 700 organizations over the world, mostly however, having their headquarters in North America, Great Britain, the Continent of Europe, South Africa, Australia and New Zealand, are carrying on this work of Protestant foreign missions. Of the 700, only about 380 send out missionaries, the remainder being coöperating organizations which collect funds, or function in some special way.

The total income of the 700 organiza-

tions for this purpose, as reported in 1923, was $69,555,148. Of the total income stated, $45,272,793 was received by societies having headquarters in the United States, $3,357,739 by Canadian societies, and $13,342,499 by British societies.

The societies report 29,188 missionaries (11,444 men; 17,744 wives and unmarried women). The total number in each of the major areas is here given, with the number in the same area at the beginning of the century in parentheses: Asia, 16,524 (8839); Africa, 6289 (3335); Latin America and West Indies, 3249 (1438); Australasia, Netherlands Indies and Pacific Islands, 1810 (762).

The number of nationals, men and women, of the salaried staff of missions and indigenous churches of the Protestant order in these same areas, with the number at the beginning of the century in parentheses, follow: Asia, 88,635 (38,819); Africa, 43,181 (22,279); Latin America and the West Indies, 6094 (6000); Australasia, Netherlands Indies and Pacific Islands, 12,559 (5117).

The missionary societies have 1157 qualified physicians from Western lands at work. Of these doctors, 356 are women. In addition, there are 612 graduate physicians (99 women) who are nationals of the countries where the medical mission work is carried on. Foreign nurses number 1007, while there are 2597 trained native male hospital assistants and 2861 women assistants. Mission hospitals now number 858 with 31,264 beds; dispensaries number 1686. Total individual patients numbered 4,788,258 for the last year reported. Medical work carried on in Asia (China leading, with India second,) exceeded that in all other continental and island areas put together.

At the beginning of the century the societies had 477 men doctors and 244 women doctors at work. While the number of physicians has not greatly increased in recent years, the number of hospitals is much greater, physicians now being able to increase their service through added equipment and with the help of trained assistants. As late as 1914 there were only 230 graduate native doctors in the mission hospitals, with 968 trained men assistants and 1138 trained women assistants.

The quarter century has seen a marked development in the strength of the developing Protestant Christian constituency on the field. In number of communicants, Asia has increased from 622,460 to 1,533,057; Africa has increased from 342,857 to 1,015,683 (Europeans permanently resident in various parts of Africa not counted here); aboriginal or indigenous populations in Australasia, Netherlands Indies and the Pacific Islands, from 117,092 to 647,728; Latin America and the West Indies, from 132,388 to 368,228. In North America, north of Mexico, the number of communicants among American Indians, Eskimos and Asiatic immigrants has increased from 20,506 to 48,711. The great increases in Asia have been in China (112,808 to 402,539), India (376,617 to 811,505), Japan (42,835 to 134,547), while Korea showed extraordinary growth (8288 to 277,377).

The earlier figures for Africa were not distributed by political areas, but notable ingatherings have taken place in Nigeria, the Cameroons (former German Kamerun), South-West Africa, and Nyasaland. In Madagascar, in the twenty-five years, the number of communicants has risen from 67,646 to 145,284.

In the Philippines, taken over by the United States in 1898, there were only 266 Protestant communicants reported at the beginning of the century; there are now 64,184 reported. In the Netherlands Indies, a region little known by Americans, there has been a very marked movement toward Christianity in certain islands, and the communicants reported in 1900 as numbering only 36,187 are now reported as 475,848.

A total of communicants, baptized noncommunicants and others under Christian instruction numbering 8,342,378 is reported for the 116 areas for which missionary statistics are given. Under the comparable categories for a quarter century ago the number was 3,613,391.

Sunday schools number 50,277, as now reported, these having 2,535,726 teachers and pupils; while the field gifts for church work are given as amounting to $7,469,198.

In many parts of the world, the mission-

aries have been educational pioneers, and in not a few regions they still remain the only promoters of Western education. Elementary schools in Asia under mission guidance have increased since 1900 from 12,635 to 24,205; in Africa from 6528 to 16,516; in Australasia, Netherlands Indies and the Pacific Islands from 3245 to 4164. Pupils in these schools have increased in Asia from 506,363 to 932,147; in Africa from 369,650 to 899,482; and in the Pacific region from 96,047 to 159,158.

In the Christian colleges and universities (101 institutions, all but ten in Asia, offering higher education,) there are 22,827 students, of whom 2233 are women. India, Japan and China lead in higher education, in the order named. There are 461 schools offering training in theology and for Bible teachers, with 11,363 students (3097 women). Nineteen institutions are training 663 men and 251 women to be doctors, while in 72 centers 1085 future nurses are under instruction.

Philanthropic work of a varied nature is reported by the missions. The orphanages number 361, with 15,106 children as inmates (Near East Relief orphanages not included). Leper asylums, mostly supported by the Mission to Lepers but administered by various societies, number 104, with 10,880 inmates. Forty-seven homes for the untainted children of lepers care for 710 children. Thirty-two institutions for the training of the blind and deaf have 1136 pupils. By far the greatest part of this institutional philanthropic work is in Asia, Africa being second.

In so-called mission lands for the year reported in 1923, the four major Bible societies of the world distributed by sale or gift 784,004 Bibles and Testaments, and 9,332,743 portions. These same societies circulated in all lands for the same period a total of 3,175,584 Bibles and Testaments and 12,494,928 portions.

The war resulted in the retirement of missionaries from 219 residence stations which now either are not occupied at all or are in the hands of Christian nationals. Of the stations located, 126 were in Africa, 58 in India, 21 in Western Asia, 11 in Netherlands Indies, and the remainder were in scattered areas. For the most part the stations had been occupied by continental missionaries. Missionaries are now in residence at 4598 stations. No stations of American Protestant church workers on the continent of Europe (other than in Turkey-in-Europe) are included, nor are stations for work among European immigrants in the United States and Canada counted.

The World Missionary Atlas does not give the statistics for Roman Catholic missions. The facts of the missionary activities of the Roman Catholic Church will be made public during Holy Year through the monumental missionary exhibit at the Vatican, for which vast preparations have been made.

THE POWER OF THE BOOK.

A Bahai preacher converted.

I was preaching in a town in Persia which is a great silk weaving center, and used the parable of "Sayyid the Silk Weaver." A young Persian, who was a Bahai preacher, was present, and was so much interested in the parable that he became a diligent student of the New Testament.

One day he was reading **St. Luke 9,** and came to the passage where the young man said, "Lord, I will follow thee, but let me first go bid them farewell which are at home at my house! And Jesus said unto him, No man, having put his hand to the plough and looking back, is fit for the kingdom of God." By the grace of God this passage went home to his heart, and he determined to come and see me, though I lived over 200 miles away. He was converted, and I prepared him for baptism. He is now a keen worker for the Lord Jesus Christ.—Bishop J. H. Linton.

After 125 years.

Don Meliton was an ardent Catholic. It was his custom to celebrate annual feasts dedicated to his special saint, at which the local priest officiated. In honor of the "Holy Child" it was customary to make a lavish expenditure because Don Meliton was "a big man" whose influence was felt all over the community. In this way the years went by, these religious feasts continuing with increasing splendor, until a time came when God manifested his power in the heart of our dear brother.

It happened that the old grandmother died, and left a New Testament which had been treasured as a family heirloom for 125 years. Don Meliton began to read this book, and became greatly interested in it. When he had become really familiar with its contents, he called the cura and had with him a long interview. He asked the cura to explain to him the marked difference between the teachings of this book, which had been authorized by the church, and the practices of that same church. The cura did not know how to answer, nor what to say. It was not a question now of "libros protestantes," "protestant books," because this book was a New Testament authorized by the Roman Catholic church, "with ecclesiastical licence and apostolic blessing." As there was nothing he could say the cura thought the most prudent thing was to keep silence.

But Don Meliton was a man of action and of firm resolution, and having discovered the falsehood and the deceit, he made his public protest, and put himself into the true ways of the Lord. He made an end of the religious feasts, and destroyed the images. He despatched the priest, and took Christ. He changed his manner of living, and sought after God. Today he is a column of the faith, and a blessing to the people amongst whom he lives. We pray that God's blessing may be increasingly upon him!—Rev. Angel Archilla.

What a spoiled and dirty Testament could do.

Recently we have had the pleasure of making closer acquaintance with an old, well-to-do Chinese gentleman and farmer. The head of a family of thirty persons and owner of some business in this and a neighboring province, he, through a soiled and spoiled Testament, made up his mind to be a follower of the God and Saviour of which it speaks.

It happened this way. While he was out walking one day he caught sight of a book lying in the dust, dirty, torn, without cover, and without beginning and end. His old respect and reverence for the printed page caused him to pick it up, free it from dust, with the thought of taking it to an oven at a shrine, where printed pages are offered to the god of Literature: an act by which no small merit is supposed to be won by members of some religious sects. On the way there he opened and looked at the book, became interested, and decided to take it home for further perusal.

The more he read, the more interested he became. As he began, doubtless through the interpretation of the Holy Spirit, to understand more of its contents, time after time he would call his large family together, and try to explain the Scriptures to them. All grown-ups in the family became interested, even his aged mother. By her consent even the family idols were smashed and thrown in the dust.

Not content with teaching his family, he began even to teach his neighbors. Then these explained to him that this was the doctrine which the foreigners in the nearest city, the city of Hoyang, preached; and they began to style him "the eater of the foreign religion."

When his mother, who was an earnest Buddhist, heard this, she became frightened, although she had listened most atttentively before to what her son had preached. When he wanted to go to the "Gospel Hall" to get better acquainted with the doctrine, she hindered him. Seeing his determination, however, to go to the "Gospel Hall," she vehemently opposed it, and made him, as a filial son, promise her not in her lifetime to make any acquaintance with the foreigners.

True to his promise as a loyal son, he kept away from us for over two years, though not from the fragments of his New Testament. This year his mother died. Immediately he came to us, has ever since taken part in all our Sunday services, and is already looked upon by us as a hopeful candidate for our next baptism.—"Bible Society Record."

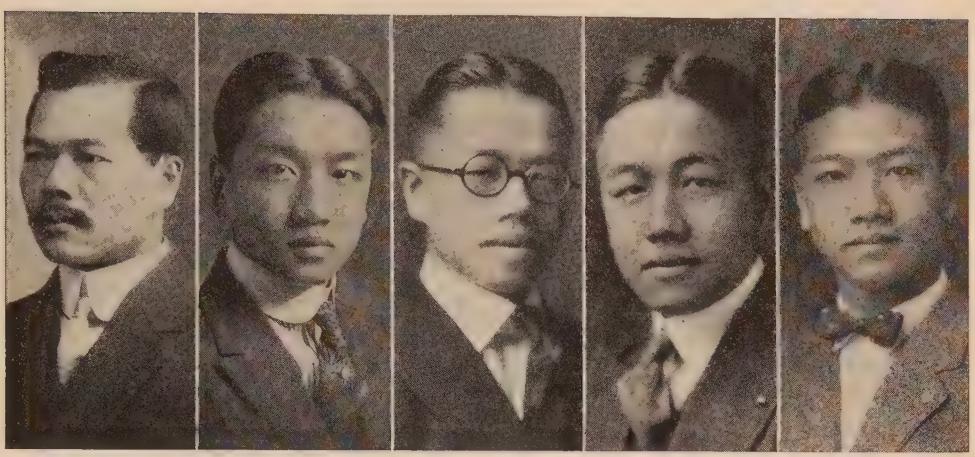
A Community Affair.

A man went to see his physician for advice as to how to be cured of the habit of snoring.

"Does your snoring disturb your wife?" asked the M. D.

"Does it disturb my wife?" echoed the patient. "Why, doc, it disturbs the whole congregation!"

MOUNT HERMON SILHOUETTES.



Yew, '05 Irving, '18 Bowen, '22 Goodwin, '23 Lyman, '24

These five sons of Mr. and Mrs. Lee Chung Sun of Hong Kong, China, are also all "sons of Hermon," Lyman, the youngest and last son, having completed his course in July of last year. Goodwin was graduated from the school in July, 1923, Bowen in July, 1922, and Irving in July, 1918. Yew, the oldest son, and only non-graduate, was a student at Mount Hermon from 1901 to 1904, when he was recalled to China because of need of his services in the home. He continued his studies, however, and is now a prominent engineer in charge of the work of surveying for the future control of the great rivers of China. Irving, who graduated from the University of Pennsylvania in 1922, has already returned to China, and is in the Chinese Postal Service at Pekin. Bowen is continuing his studies at Rensselaer Polytechnic Institute. Goodwin, who is looking forward to medicine as his life work, is a student at the University of Vermont, and Lyman last fall began his work at the University of Pennsylvania.

The background of the Lee brothers is most interesting, and perhaps enlightening. The father is a prosperous merchant, and the mother a loved doctor and surgeon in her native city. Some of the five daughters, all younger than the boys, are already looking toward Northfield Seminary, and four-year-old Carrington, son of Yew C., named in honor of Miss Sarah Carrington, who has been a friend and adviser of all these boys, is, it is hoped, a future Hermonite.

In mere numbers this record is most remarkable, having, as far as we know, been equalled in students attending Hermon, and continuing their work to graduation, by only one American family, the Buker family, whose record is identical,—four graduates and one non-graduate.

A friend of the Lee family writes: "I wish that all American parents were as successful in inspiring such high ideals of honor and business probity, as well as filial devotion. Every one of these boys, without exception, has shown in all relations that he will be an honor to Mount Hermon and a blessing to China in the future years."

Nicaragua, Central America.

"Received the portions, and have given some of them out, and the Lord is blessing his Word here.

"Sometime ago I gave out some portions in a saloon, and the saloonkeeper got interested and came to the meeting, got saved, sold out his saloon, bought a small grocery store, and is living right before the Lord. We baptized five last Sunday, and many are coming to the meetings.

"We do praise the Lord for the privilege to give out his Word here, and if the Lord lays it upon your hearts to send us more portions, we can use them for his glory."

HOW TO READ GOD'S WORD.

Rev. Andrew Murray.

Here are some simple rules for Bible reading.

Read God's Word with great reverence!

Meditate a moment in silence on the thought that the words come from God himself. Bow in deep reverence. Be silent unto God. Let him reveal his Word in your heart.

Read with careful attention!

If you read the words carelessly, thinking that you can grasp their meaning with your human understanding, you will use the words superficially, and not enter into their depths. When some one tries to explain anything wonderful or beautiful to us, we give our entire attention to try to understand what is said. How much higher and deeper are God's thoughts than our thoughts! "As the heaven is higher than the earth, so are my thoughts higher than your thoughts." We need to give our undivided attention to understand even the superficial meaning of the words. How much harder to grasp the spiritual meaning!

Read with the expectation of the guidance of God's Spirit!

It is God's Spirit alone that can make the Word a living power in our hearts and lives. Notice how earnestly in Psalm 119 David prays that God will teach him, and open his eyes, and give him understanding, and incline his heart to God's ways. As you read, remember that God's Word and God's Spirit are inseparable.

Read with the firm purpose of keeping the Word day and night in your heart and in your life!

The whole heart and the whole life must come under the influence of the Word. David said; "O how I love thy law! It is my meditation all the day." And so in the midst of his daily work the believer can cherish God's Word in his heart, and meditate on it. Accept God's Word with all your heart, and pray that God may teach you to understand it, and to carry out its precepts in your life!

BIBLE NOTES FOR DAILY DEVOTIONS.

We cannot let the completion by Dr. John Gardner of Bible Notes for Daily Devotions on the whole Bible pass without comment. For it is an intellectual feat of which, we imagine, rather few persons are capable. Some of us might be able to write daily notes on the Gospels or other more popular books, but to keep it up for eight years in the midst of a busy pastorate, commenting on the difficult and less popular parts of the Bible also, and doing it acceptably to a mixed body of readers, would overtax our resources.

It requires a trained mind and spiritual acumen to be able to give in a few pithy paragraphs the meaning and outstanding messages of a given passage of Scripture. It has fallen to the writer of these words to read Dr. Gardner's Notes in MSS. and in proof some half a dozen times each month, and we think he has succeeded admirably in the task. He has given a broad-minded grasp of the contents of Scripture, doing justice to the interpretations of various schools where differences of opinion exist, but always striking the evangelical and practical note.

Then there are the brief prayers for each day. To keep out of ruts and mechanical formulas, to seize the prayer pleas growing out of the passage studied and express them in a few direct sentences, this requires spiritual insight and mental clarity and heart experience of no mean order.

We would direct the attention of our readers to a note by Dr. Gardner on the last page of this issue.

Beginning next month Dr. Gardner will give daily expository readings on the general subject, "What Christ Taught." The idea is to take Scripture passages and ascertain what our Lord said upon various topics that are in question today. We anticipate a helpful course, and urge upon our readers the good habit of daily reading under Dr. Gardner's guidance.

MORE TO BE DESIRED THAN GOLD!*

Rev. William Hiram Foulkes, D. D.

The echo of that marvelous 19th Psalm has not yet died away in our ears. And in the midst of those exalted conceptions of the power and glory of God in nature and in the human heart there lingers that phrase which, if you had been critical, you might have challenged, but because you were worshipful you accepted without a murmur,—the word of the psalmist when he said:

"More to be desired are they than gold, yea, than much fine gold."

What is more to be desired than gold? The hum of industry, the whir of the wheels, the tumult and the shouting of mankind from primitive days to these days of complex social organization, the echo of footfalls upon the sands of the desert and upon the mountain snows of the frigid north, all seem to give back to us the hollow, mocking cry, "What? What?"

What is to be more desired than gold and the things that gold will buy? The cynic says, Nothing. The man who is trying to carry on his shoulders a little bit of God and a large bit of self, says that gold cannot buy everything, but it can buy some of the things that men want, and therefore make good use of it. But the man of faith feels the prophetic word, as we must feel it tonight, and says there is something infinitely more to be desired than gold, even than fine gold. We are to be thinking about it during these days.

What is more to be desired than gold? You know what the psalmist was talking about. The Word of God, God's written thought, God's spoken thought, God's incarnate thought. I do not need to tell you that it is impossible for me to conceive of this book as a book unless I conceive of it as a garment for the living Person who came to embody its spirit and to disclose, as only personality can disclose, all of the meanings of the Word, more to be desired than gold.

Let us put on our headgear, light our safety lamps, take our picks in hand, and go upon a little exploration tonight into this great unfathomable mine of the gold of God!

Now I dare to say,—and you know it,—that you will be rewarded according to the measure of your search. If you want to scratch the surface and get a few little nuggets, you can do it. The most casual skimming of the surface of this Word will bring blessings far more valuable than the time and effort involved. But if you want to do a bit of hard work, if you want to think things through, if you want to penetrate not merely with your eyes but with your consciences and with your wills, you can bring up out of this great mine marvelous, marvelous pieces of gold! Some of them will be in the ore: they will need to be refined, they will need to have the dross burned away, but you will find nothing but gold, pure gold, in the quarry.

In the long ago a company of divines set up some landmarks pointing men to the mine where the gold of God is to be found. I read those landmarks a good many years ago, shortly after I became an Endeavorer, and I remember them, and I am going to give them to you. I am going to summarize them, and then dwell for a few moments on each one of them.

> "The heavenliness of its matter, the majesty of its style, the efficacy of its doctrine, the consent of all its parts, and the scope of the whole, which is to give the full glory to God, the complete discovery it makes of the only way of man's redemption, together with its many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God."

I grant you that is not in the language of today. That is not what you and I, modern-minded people, would say. Most of us do not talk about the heavenliness of the matter, and we are not thinking much of majestic style. Many of us want to be devoid of doctrines, not because we

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* Northfield Christian Endeavorer Institute, 1924.

Dr. Foulkes is pastor of a Presbyterian church in Cleveland, O.

are prejudiced against doctrines, but because we are suspicious of the duties that come pushing on the heels of doctrines. We are not worrying much about consenting parts and the scope of the whole. Real modern-minded people are not profoundly interested in the human thing that does profoundly interest God, and that is, redemption. But, oh, be charitable, and put on glasses if you need to, and take these old words, written by a company of divines a good many years ago when they were trying to set before men what this Word was in all its glory, and take those words and interpret them in the light of the thoughts that you are thinking!

"The heavenliness of its matter."

This is a heavenly book. It has its earthly elements. Oh, how manifest they are, how palpable! Fallible men are in it, men with prejudices and passions, men who misconceived the truth and distorted it, men who did not always tell the truth, men who did fiendish things. What a record of sin and wantonness and cruelty one can find recorded in the pages of this book! Not the cruelty of God, but the cruelty of men blindly stumbling forward as they tried to find or tried to forget God. And yet all that you have said when you have said the book has earthly elements in it is that it is not gold in the vein, it is gold in the quartz, it is gold in the ore. It is heavenly matter, heavenly in its source.

Who wrote this book? You say, Well, the question of authorship is a doubtful question. Oh, no, the question of authorship is not a doubtful question at all! God wrote it. It is God's book. It does not make any particular difference whether he used two Isaiahs or ten. He used all kinds of men. God wrote it. And when you and I with our critical minds—and I am appealing to them, not trying to belittle them,—try to solve the question of human authorship, and because an old tradition has been disturbed about human authorship, we do not seem ready to believe, we say the Word of God is losing its power. Not a bit of it! It stands today as it has through all these centuries as the word of the living God.

It was not written to teach astronomy. I had a verdant youth say to me not long ago, "How do you get along with the contradictions between science and the Bible?"

"Well," I said, "what are they?"

"The astronomical contradictions."

I said: "What are they?"

"Well, the ancients thought the earth was flat; we know it is round."

Yes, the ancients thought the world was flat, we know it is round. It probably is: although I have been out of college a quarter of a century, and my youngest boy, who is in college, tells me that astronomical theories have changed, and I am hopelessly out of date.

The 19th Psalm was read tonight. Is it true? Gloriously true! "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Was that true when they adopted the Copernican system of astronomy? Of course it was. Was it true when they had the Ptolemaic system? Of course it was. Was it true when they didn't have any system? Of course it was. Was it true when we got the nebular hypothesis? Of course it was. Will it be true when they have some other theory? Of course it will, because the purpose of the psalm was not to teach systems of astronomy: the purpose of the psalm was to disclose God in his handiwork.

This book is a heavenly book, heavenly in its source, heavenly in its matter. Its contents are heavenly in the sense that it brings to us a message of two worlds.

How many of you have learned to speak in two languages?

"Oh," you say, "I do! I speak French (or German, may be). I am of a foreign stock, and I speak the language of my parents."

No, I am not thinking of earthly things. What I am thinking of is this: Have you learned to speak the language of God in the midst of a world with its Babel of tongues? That is what this book was written for, to make us acquainted with the words of God, so that when we talk about things we can talk about the great One behind things; so that when we talk about passing events we may think of the great personal cause behind those events.

I am old-fashioned. I remember so well those Sundays, and those week days too, but particularly the Lord's Days, when this old book was put into the heart and into the memory and into the conscience of her only child by my mother. Those were irksome days. I may fall low, but I hope I shall never fall so low as to lay any blame for my apostasy against the piety and devotion of a mother because she taught me the word of God. It is thought clever today for young men and young women,—not of your kind, but of the other kind,—to say that they got too much religion, they got too much of the Word of God in their homes. That is not so!

Then the Bible is heavenly in this other sense, too, that it has a heavenly purpose. You can learn an earthly language, and all that it is good for is to enable you to buy and sell and get gain in the marts in which it is used. But the language of this book is given to us in order that it may make us like itself. It is heavenly in its intent or purpose.

A number of years ago, when I was a student in Scotland, a little company of Scotch skeptics had a club, founded by a wealthy physician in Edinburgh, who wisely in the charter had provided that they must have a religious service every Sunday. One Sunday afternoon some of us were called upon to speak. I shall never forget the beating that I got that day as a student from this one on this side and that one on that side, bringing in their clever thrusts! They had read widely, though they had not read well. They had a little smattering of the critics, and knew the stock objections to the Scriptures. And I was but a young theologue, and my wits were not any too keen for those clever Scots. At last one of the ringleaders was being pressed back into a corner. He had been denying the Word, saying it was not true, it was not genuine, it was full of errors and faults. Then he stood in the intellectual corner into which he had been driven, and he said:

"I won't admit that it is so! I won't admit that it is true!"

I remember saying: "Why not?"

"Well," he said, "if you admit that this book is true, and if you admit that Jesus Christ is who he claims to be, then you have got to be a changed man, you have got to live a different kind of a life."

He realized, unbeliever as he was, that the purpose of this book is not to just teach us to read the thoughts of God: the purpose of this book is to make us godlike, and to prepare us for an everlasting fellowship with him.

"The majesty of its style."

I do not need to weary you tonight by dwelling upon the fact that of all styles in literature these two covers compass specimens. There is the style of the analyst, the style of the genealogist. There is the style of the drab historian who tells things just as they happened. There is the style of the epic poet, the style of the lyric poet, the style of the man of vision and rhapsody. There is the complicated, logical style of Paul. There is the exotic, spectacular style of the Book of Revelation. When you have named all these, they are but trappings, and you come to that style that I do not know how to describe. I was going to call it unique, but that is no description. I was going to call it matchless, but that is inadequate. The style of Jesus: perfect! Why, even in our lame English translation—and every translation is lame,—we see the matchlessness of the style of Jesus! All sorts of style, and yet one majestic style.

What is style? You say, something that you put on to show yourself off. No, it is not that: that is bad style. Style is not something ornate, to call attention to itself. Style is like the crystalline glass to let the light through. The most perfect style is the style that never calls attention to itself at all, but just lets beauty and truth through. So if the style of this Word is matchless, it is the style that discloses the beauty and the truth that are in God; and therefore one dare say that the style of Jesus is matchless. When you read the parables, when you read his winsome words to sinners, you never have a passing thought of what style it is, but you find yourself face to face with a beauty and a glory that never was on land or sea.

We do not hear much about majesty today. Our thoughts today are about thrills. We want to have them every so often. What I am trying to show is that God in

this great compendium of beauty set the style for truth, he set the style for duty, he set the style for the disclosure of thought through the process of speech; and the old fathers when they wanted to describe it had to use a word which we may be big enough to understand, if not to fathom,—the majesty of its style.

"The heavenliness of its matter, the majesty of its style, the efficacy of its doctrine."

Instead of the word "efficacy" I am going to take another word, "the do-ableness of its doctrine."

I ought to believe the doctrine, but unless I believe the doctrine for the purpose of doing the doctrine I am a Pharisee, and probably a hypocrite. The sacred doctrines of this book were not written for the purpose of being merely believed: they were written for the purpose of being lived.

One Sunday afternoon I heard Dr. J. H. Jowett preach a sermon on the anniversary of the American Bible Society. What do you suppose his theme was? Dr. John Henry Jowett, master of English, one of the most marvelous preachers that the last fifty years has produced, what was his theme, preaching on the anniversary of the founding of the American Bible Society to distribute this Bible around the wide world? You will hardly be prepared for it. "Try it!" That was his theme: "Try it!"

Is the Bible true? Well, do not put on your critical glasses, and take your forceps and your scalpel and pull it to pieces, but try it!

Does it teach the truth about repentance? Try it!

Does it teach the truth about prayer? Try it!

Does it teach the truth about forgiveness of sin? Try it!

Does it teach the truth about the right kind of relations that ought to exist between husbands and wives, parents and children, friend and friend, capitalist and laborer? Try it!

That is what is meant by the do-ableness of the doctrine.

I grant you there are many mysteries that you will always find. Some of us have been studying this Word for a long time, and the more we study it the more mysterious it becomes. But I dare to say there is not an honest-minded man or woman here tonight who wants to find the way of God, who wants to find forgiveness of sins, who wants to find peace within his or her heart, who wants to find guidance, who cannot find it in this Word of God. Try it!

"The consent of its parts."

There are sixty-six books. There are the Old Testament and the New Testament, the law and the prophets, the Gospels and the epistles and the Apocalypse. Oh, a great many parts, for a great many men had to do with this work! But the glorious thing is that they all consent, they all come together.

You can have two ways of consent, the mechanical way or the organic way. I could, if I were a mechanic, rig up a machine and work it with pulleys and cords and gears and belts, and I might make it do what I wanted it to do if I pulled the cords and turned the handle according to my plan. If it were oiled, it would work, and each joint would do what it was asked to do; but it would be a machine. But this book is not like that. This book is organic, not mechanical. It is like our living bodies,—hands and feet and eyes and tongue, a heart that throbs, and lungs to breathe, all bound together, all working freely. So we have in this great book not a series of books bound together and put on the library table or on the shelf. We have in this book an organic whole with consenting parts. It is one book, it is not sixty books.

And the fathers went on to say that the purpose of the book is to give all glory to God.

I would like to counteract, if I need to, a false idea about the glory of God. I find it everywhere, because we read into God's glory what we think would glorify us. The average mind,—even the Christian mind, be it said to our shame, fellow Christians!—thinks of God's glory as something that is added to him. Why, we are glorified when somebody puts a distinction upon us, gives us a jewel or an honorary degree, invests us with some distinction. Something is added to us. Now, that is not

like God's glory at all, because you cannot add anything to him. God's glory consists altogether in the revelation of what he is; and when men see his wisdom and his power and his justice and his goodness and his truth, then he is glorified. And the purpose of this old book is to disclose how good God is, how great, how wise, how loving.

One final word. I recall the only time I ever saw the sainted founder of this great enterprise at Northfield. I was a boy passing through the city of Chicago. It was during the World's Fair. I went on Sunday afternoon to the Haymarket theater, where D. L. Moody was announced to preach that afternoon in a revival service. I went early, and even then with difficulty secured a seat in one of the top galleries. And I remember, just as vividly as I see your faces, how, after the singing had been carried on for a little while, that marvelous man, whose hallowed presence those who knew and loved him can well believe still lingers in this beautiful place, came on the stage from the wings of the theater, carrying his Bible in his hand. During his address he held it up, and walked to the front of the stage, and I remember so well he said, "Oh, the blood, the blood! From Genesis to Revelation the crimson blood!"

Now there are those who are offended by that. There are those who say that theory of the atonement is a presentation of the shambles. That was not what Mr. Moody meant; that is not what I mean. He meant that from the beginning of this book to the end runs a scarlet thread, and that scarlet thread is the thread of sacrifice for sin, the love of the heart of God pouring itself out for lost men, bearing their sins. From Genesis 3. 15, where you have the seed of the woman bruising the head of the serpent, all the way down through the law and the prophets until at last you come to Christ, the Lamb of God slain upon the cross to take away the sin of the world.

My fellow Endeavorers, if this book is not redemptive, if this book is merely a treatise on ethics, if this book is merely a philosophy of how to live, if this book is merely to take its place as literature alongside other great books, I would not waste my time or yours standing here to talk about it. But because I believe that this Word of God is a redeeming word, because I believe that it has power in it to give life, that it has power to raise from the dead those who are dead in trespasses and sins, I herald it. It is the hope of the world. It is a redeeming book, the only way of man's redemption.

Young men and women, what good is it going to do you to find out how to do things, all sorts of methods, important as they are in your society, if you do not have hidden in your hearts this Word and the living Christ who is at the heart of the Word.

There is only one irrefutable argument for Christianity, and that is a human life that has the spirit and the mind and the will of Jesus Christ and that goes out in the midst of people, living that life. And my plea to you tonight is, Take this precious gold! Do not leave it in the quarry! Do not leave it bound between the covers of this book! Do not leave it on your parlor table! Do not leave it even in your pocket, where you may carry your Testament! Put it in your heart! Get the spirit of your Lord into the very fibers of your being, and then you will go out living out the spirit of the Lord Jesus Christ!

Our Father, we thank thee for the heavenliness of this book, and for the heavenliness of the Christ it portrays; for the majesty of its style, and for the majesty of his style! We thank thee for the doableness of its doctrines, and for the doableness of his doctrine, that he taught us how to do and how to live. And we thank thee for the consent of all its parts, and the revelation that the whole gives of thy glory.

But, oh, Father, most of all we thank thee that in this book we have a Saviour! We thank thee for the crimson thread that runs through this blessed book. We are not redeemed with gold or silver: we are redeemed with the precious blood of Christ. And may these redeemed lives of ours mirror into the dark and sinful lives of men and women around us the love that we have found in him! Amen.

WILLIAM TYNDALE, MARTYR.*

Prof. Edgar J. Goodspeed.

William Tyndale was born somewhere on the borders of Wales, about the time of the discovery of America, in 1492. He was educated at Oxford, and after receiving his Master's degree there in 1515 he proceeded to Cambridge for furthur study. Probably there he became acquainted with Erasmus' edition of the New Testament in Greek, which first appeared in 1516 accompanied by a Latin translation from Erasmus' hand. In his Preface Erasmus expressed the hope that the Greek New Testament might be translated into the languages of all peoples. This wish was soon in part fulfilled by Luther's German translation of 1522 and Tyndale's English one of 1525.

The study of Greek was in its infancy in England when Tyndale was at Oxford, but there and probably later at Cambridge he studied it with enthusiasm. Having been ordained to the priesthood, about 1521 he became chaplain and tutor in the household of John Walsh in Gloucestershire, and in the course of his discussions with priests and scholars who visited there he formed the resolution to translate the Greek New Testament into common English. It was at this country house in Gloucestershire that he once remarked to an opponent:

"If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the scripture than thou dost!"

About this time he, as he says, "perceived by experience how that it was impossible to stablish the lay people in any truth except the scripture were playnly laid before their eyes in their mother tongue." "Which thing onlye," he adds, "moved me to translate the new testament."

From the reputation of Tunstall, bishop of London, as a friend of learning, Tyndale hoped that under his patronage he might produce an English translation from the original Greek, but after almost a year spent in London in seeking his coöperation he "understode at last not only that there was no rowme in my lord of london's palace to translate the new testament, but also that there was no place to do it in all englonde."

Dangers and Difficulties.

He left England therefore, and went to Hamburg, and thence to Wittenberg, where he seems to have visited Luther. We next find him at Cologne, where he began to print his translation, which he had begun in London. He had carried the printing of his quarto edition through ten sheets when his undertaking became known to a certain Johann Dobenek, or Cochlaeus, who denounced him to the authorities and had the work stopped. Tyndale succeeded in getting away by boat with his printed sheets to Worms, and there continued the work. He was supported in it by certain English merchants who were interested in the Reformation and supplied him with funds.

The octavo form, though begun later, was finished first, in 1525. Both editions reached England early in 1526. There the copies were eagerly bought, while the authorities on their part denounced the work in unmeasured terms and bought up copies of it in large numbers and burned them. In the summer of 1526 it was decided at a gathering of bishops that Tunstall should condemn the translation in a sermon at Paul's Cross, in London, and at the close the book should be publicly thrown into the fire. Tunstall soon followed this with a demand that anyone within the diocese of London who possessed a copy of the work should deliver it up to the church authorities or be excommunicated. This zealous campaign against the book resulted in the disappearance of all the first printings of it except one complete copy of the octavo, now at Bristol, England, and parts of one quarto and one octavo, which are now in London. But in spite of these vigorous efforts at its suppression Tyndale's translation was widely circulated in England, and went through a series of editions.

His New Testament.

It shows very little influence of Wiclif's

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1925 marks the 400th anniversary of William Tyndale's epoch-making New Testament.

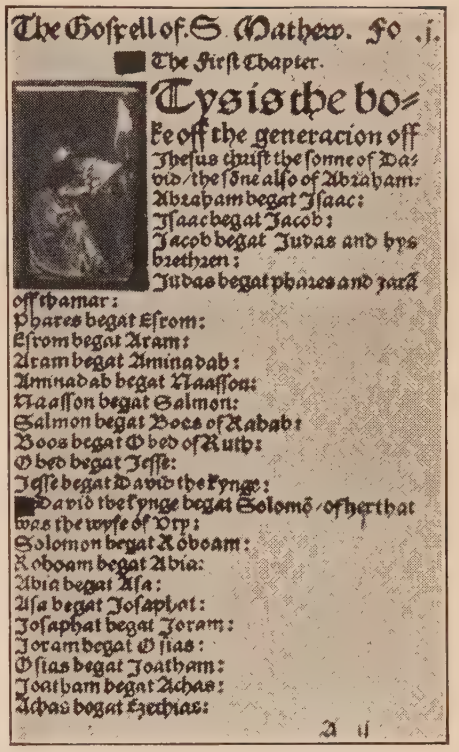
old translation of 1382, made from the Latin Vulgate, which had been revised by his friend John Purvey in 1388, and was current in Tyndale's day in scattered manuscript copies. But Tyndale was acquainted with Luther's German version of 1522, and appropriated many of its marginal notes. The Latin Vulgate, which was the prevalent form of the New Testament in his day, also influenced him, as did Erasmus' new Latin translation. It is not strange that Tyndale used these helps: he would be open to criticism if he had not done so, and his translation is remarkable for its vigor and independence. As he said, "I had no man to counterfet, neither was holpe with englysshe of any that had interpreted the same, or soche lyke thinge in the scripture beforetyme."

Efforts were very soon made by Cardinal Wolsey to have Tyndale seized and brought to England, and he took refuge from his enemies at Marburg, where the tolerant views of the Landgrave Philip enabled him to work in safety for two years.

The Old Testament.

On a journey to Hamburg in 1529 Tyndale was wrecked on the Dutch coast, and lost the translation of Deuteronomy which he had completed from the original Hebrew; but he was able in 1530 to publish his translation of the whole Pentateuch (Genesis to Deuteronomy), a work hardly less important than his New Testament, for it laid the foundations of the English Old Testament. His translation of Jonah followed at Antwerp a year or two later, and before he died Tyndale had carried his translation of the Hebrew Old Testament through Chronicles, and put into English for the first time half of the Hebrew Bible. Had his life been spared, Tyndale would have completed the translation of the old Testament from the Hebrew, a task which, without him, had to go unfinished for almost a quarter of a century.

With the fall of Wolsey and the rise of Cromwell to power renewed efforts were made to bring Tyndale back to England, and in 1531 he was forced to withdraw from Antwerp. Always a somewhat solitary scholar, for the next two years he was virtually a fugitive. In 1533 he returned


The Gospell of S. Mathew. Fo .j.

The First Chapter.

Tys is the bo=
ke off the generacion off
Jhesus christ the sonne of Da=
vid/the sone also of Abraham:
Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and hys
brethren:
Judas begat phares and zara
off thamar:
Phares begat Esrom:
Esrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boes of Rabab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat David the kynge:
David the kynge begat Solomō/of her that
was the wyfe of Vry:
Solomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Osias:
Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:

A ij

First page of Tyndale's Matthew

to Antwerp, however, and until 1535 lived in the house of the English merchants there, bringing out the revised editions of his New Testament and of the Pentateuch. He was at last betrayed by a supposed friend to the officers of the emperor, Charles V, and imprisoned in Vilvorde Castle, near Brussels. In a touching letter believed to have been written by him from prison when winter was approaching, he asks for some warm clothing of his from his former lodgings, a lamp to light his cell in the evening, "for it is wearisome to sit alone in the dark," and his Hebrew books, so that he may continue his translation of the Bible.

After a long and trying imprisonment he was condemned for heresy, and on October 6, 1536, was strangled and burned. Foxe records that his last words were: "Lord, open the king of England's eyes!"

Far-reaching Influence.

Considerable as was the influence of Tyndale upon the thought of his day, it

is nothing to that which he has ever since exerted through his translation. Later editors of the English Bible steadily followed his version so far as they possessed it, and his work colors the New Testaments of Coverdale (1535), Rogers (1537), the Great Bible (1539), the Genevan Bible (1560), the Bishops' Bible (1568), and King James (1611). None of these is any more than a cautious revision of Tyndale. He is rightly called the father of the King James Version, for in nine-tenths of its New Testament his translation is copied; and his stamp remains on the modern revisions of 1881 and 1901. To the familiar forms of the English New Testament Tyndale has contributed not only more than any other man, but more than all others combined. He has shaped the religious vocabulary of the English-speaking world.

JESUS AT THE FEET OF HIS DISCIPLES.*

Rev. F. W. Norwood, D. D.

Know ye what I have done to you? John 13. 12.

Of course they did not, for Jesus had done something different to each of them. It is one of our persistent mistakes to imagine that the same object means the same thing to every beholder. Each man sees through the prism of his own individuality. Each soul requires the whole universe for its solitary teaching. Never once since the world began has the whole class taken exactly the same meaning from a common lesson. When God makes a man he must needs put the whole world at his disposal in order that he may learn that fragment of the whole truth he is fitted to receive.

Peter never could explain to Andrew just what that deed of Jesus meant to him. To Andrew it meant something quite different, which he never could get John entirely to see. John was never able to take Thomas into his confidence, and between Thomas and Judas there was a great gulf fixed. Twelve disciples carried away twelve varying shades of meaning from the same deed of Jesus.

The fault did not lie with Jesus. He did exactly the same thing to every one of them. There was no order of precedence. Simon Peter spoke first, as he usually did, but Simon Peter was not attended to first. "He began to wash the disciples' feet, ... THEN cometh he to Simon Peter." He ministered to them in the order in which they happened to be reclining.

The thing he did was startling, but it startled them all in a different way. The deed of Jesus was his own, but each man's view of it was his own. All that he had thought and said and done, all that he was, quite unconsciously of course, decided his reaction to the washing of his feet by Jesus.

Surprise was common to them all, naturally. They had all been brought up under the same social customs. They knew that to minister to guests in this way was the task allotted to the humblest servant in the household. They had never thought of Jesus in that way. To them all he was "the Master." There was not one of them who did not call him that, and feel him to be that. He was the center of the feast as he was the center of each man's life. They vied with one another to do him honor. Therefore they were all alike surprised to see him kneeling at their feet.

But even their surprise was different in its causes. Peter was surprised that he who was so manifestly first should voluntarily consent to be the last; that he who was acknowledged Master should assume the place of lowly service. John was surprised that what Jesus had been saying to them throughout the three years of their association had never seemed so clear to him as now, when he saw its meaning acted before his eyes. Andrew was surprised that our Lord should give so emphatic a vindication of the very spirit which in himself had seemed weakness, for which he had been chided by others and had often chided himself. Thomas was surprised that knowledge which seemed a thing of the mind should bring its greatest possessor to the feet of others. Judas was angry

* Northfield Foreign Missionary Conference, 1924. Dr. Norwood is minister of the City Temple, London.

because that very humility which for long had stumbled him in Jesus should be flagrantly persisted in even when his life seemed hanging by a thread.

Let me explain, and let us take these five men, Peter, John, Andrew, Thomas and Judas, and try to enter into their thoughts! There were seven other men in the group, of course, but we have not time to think of them now. Curiously enough we do not know a great deal about them,—the other Simon and the other Judas, the two Jameses, Philip, Bartholomew and Matthew. Good men they were no doubt, but even all good men are not picturesque. Not even association with Jesus could make any one of them as challenging to the eye as (say) Saul of Tarsus, who never looked into the eyes of Jesus. Some men melt into the crowd, and are not necessarily the worse for that, but some men will stand out from any crowd: and these five, even amid the radiance shed from Jesus, have an individuality all their own.

So let us look at them: and where shall we see them better than when Jesus, with a towel tied about him, and with ewer and basin, passing around the circle, unfastens the thongs of their sandals and laves their feet with cooling water?

Simon Peter first.

Somehow he was always first. Not first in the line today, as I have said, but first to speak,—indeed, the only one to speak at all. Eleven silent men: this one alone to voice their surprise and protest. He speaks not precisely as they each would have spoken, but each man discerns some echo of his own thoughts in Simon's words.

This was the symbol of Simon Peter's natural leadership. Who sees quickest what other men dimly see, says first what they cannot find words for, does instantly what they are making up their minds to do, is always a leader of men. Such men are born, and seldom made. They would be first in a group of disciples, first in forum or marketplace or army. Some flower early, others ripen slowly: some lead in youth, others come to their position after long brooding; but no man ever leads whose feet are not faster and firmer than those of his fellows.

Simon Peter was the chief of the apostles. They conceded it: he knew it. But he was not a vain, shallow man. He never thought of putting himself before or even alongside the Master. He naturally dominated his brother Andrew: it had been so when they were boys together. He dominated his fellow fishermen along the Galilean shore, and why not the disciples in the company of Jesus? But not Jesus! The stag knows the mastership of the lion, the captain salutes the king.

Simon Peter jerks back his honest feet.

"Lord, you to wash my feet! You will never wash my feet, never!"

But Simon Peter must obey even in this. Jesus never showed his power over Peter more conclusively than when he made him submit to this thing. To draw a sword for him was easy, but to have him kneeling at his feet! This was humiliation for Peter.

With burning cheeks and downcast eyes he can but plunge on, as it was his nature to do.

"Then wash not my feet only, but my hands and my head! If it means that I am guilty and unclean, have it thy way! I know it. Wash me utterly!"

Listen! Jesus speaks. "You do not understand just now what I am doing, but you will understand it later on."

Go thy way, Simon Peter! Thou canst not learn everything in a class-room. Go thy way! Let life teach thee! When his shadow is removed and you stand acknowledged leader of the Twelve, and prince in the church which shall come to be, then remember and learn that they only lead who serve! That is what Jesus has done for thee, though thou knowest it not now. When Paul comes, no whit inferior to thee, though different, dividing the kingdom with thee, apostle to the Gentiles as thou art to the Jews, then remember, Peter! This man will withstand thee to thy face, because thou oughtest to be blamed. Some will say, "I am of Paul," and others, "I am of Peter." Then remember!

I see thee, Peter! Thy hair is silvered now. Thy pen is in thy hand. Thou writest, "Account that the longsuffering of our Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, has written unto you." O

Simon Peter, thou hast remembered and hast learned! That is what he did to thee that night.

Jesus is kneeling at the feet of John.

John shrinks not. That this act of Jesus suggested his inferiority never entered John's mind as it had entered Peter's. John is thinking of the love of Jesus. This is he who wrote afterwards, describing the scene, as only he could have written, "He had loved his own in this world, and he loved them unto the end. Because he knew that the Father had given all things into his hands and that he was going to the Father," he made his last utterance in deed as well as in word a manifestation of love. That is not humiliation: it is glory!

There are rare souls who perceive that love's nature is not to possess, but to give. Perhaps they never learn it in this world: they bring it with them into the world from God, who is their home. They are inwardly shocked as they hear others talk of love as if they were but misers thirsting to possess gold. They do not clutch, they come with open hands to give. They do not say; "Thou shalt be mine," but "Lo, I am yours!" They do not demand submission, they give service. They are as Philip in Tennyson's "Enoch Arden," and as Enoch became himself at last, after hard fighting.

They are rare souls. By such men God gives us light to rise by. Their excellence does not seem to be rooted in the rubble of the world, but rather to be growing on the branches of the tree of life. To such men it does not seem extraordinary that the divine should stoop and serve. They would be troubled by a God who never stooped and never served.

John was one of these souls. Let us be thankful there was one—perhaps only one, —among the Twelve! This was that John whose head was naturally pillowed upon the breast of Jesus. To have done so by the others would have been daring presumption: to him it was as natural as when a babe he had pillowed it upon his mother's breast. This was that John in whose mind the wondrous words were already forming, "God so loved the world, that he GAVE his only begotten Son."

Go thy way, Saint John! This scene in the upper room does not startle thee as by a stroke of lightning: only the beams of the morning sun stream through the windows, outside some bird is singing. Thou wilt be first at the tomb, reverence will make thee pause there, but thou wilt be first to understand. Life shall teach thee more and more what he did to thee that night.

See, Jesus is kneeling at Andrew's feet!

Ah, Andrew withdraws them not! Has he not seen Simon submit? It is second nature to Andrew to follow the example of Peter. This Andrew whom men slight, calling him "Simon Peter's brother," as though that only were his title to notice! This Andrew, who once was greatly surprised to find himself called to follow Jesus before Peter had been called, and who sped to find his brother at once, pushing him forward as though to rectify the mistake, saying in his heart, "Lord, thou didst call me. Let me follow, but it must have been my brother Peter whom thou didst really need! See him, persuade him, thou needest not concern thyself about me! Only persuade Peter! I will be with him and with thee!"

This Andrew of the second place, the gentle servant of others, he had no place in the discussion as to who should be the greatest. He was not one of the three who kept the Master closest company upon the Mount of Transfiguration or in the Garden of Gethsemane. He only came into modest prominence when some gentle serving spirit was required, as when the Greeks hesitated, longing to see Jesus but not sure whether they might intrude. "Sir," they said to Philip, "we would see Jesus!" Philip went, by unconscious intuition, to Andrew. "These men want to see Jesus: do you think they have any right to do so?" "Come with me!" said Andrew, "I will introduce you to him." Andrew, the gentle encourager of other men to make acquaintance with Jesus!

Andrew is sitting with a soft light in his eyes while Jesus laves his feet. It seems like a vindication of his way of life. He need not blush with shame any more when men disparage him for his want of aggressiveness. Even the Master sanctions the spirit which he had inherited and which life had confirmed.

Go thy way, Andrew! We cannot all lead. They who would be first make much noise and cause much confusion and sorrow. There will ever be a place for them who serve without desiring to lead. They will be in the inner group, disciples of the disciples. Thou wilt know yet more clearly what he hath done to thee this night!

Jesus has come to the feet of Thomas. No serene brow is this like that of John: the dark clouds of brooding thought are hovering there. This is the man who does not easily believe, but always passionately wants to KNOW. He is asking himself, "What meaneth the Master?" He has reverenced knowledge as men do some snow-capped, sun-kissed mountain peak. Jesus has seemed like that to him. His dwelling place is upon a serene height, untouched by doubt and questioning. Thomas has sought to climb up to the same serenity, but every step has increased the darkness and the stumbling. To see his Master now, kneeling in servitude, is as if his snow-capped mountain peak has suddenly fallen, biting the dust of the valley.

"Knowest thou what I have done to thee?" Thomas answers in his heart: "No, I know not, and will never know. Knowledge is the prerogative of those who dwell with God upon the Olympian heights, not of menials who crouch at other men's feet."

Go thy way, Thomas! Thou wilt be long in learning, as thou always art, but thou wilt learn at last that knowledge alone is a thing of shadows. Every new truth throws it into deeper shade. Love only is light. It is not cloud and lightning upon the summit: it is sunlight in the valleys where the flowers bloom and the torrents become fertilizing streams. Go thy way, dark-browed but faithful! Thou wilt learn at last what he did to thee that night. Didst thou see him smile into thine eyes ere he passed on to Judas?

Jesus is kneeling at the feet of JUDAS! Ah, Judas, I saw thee draw thy feet back and then thrust them out defiantly! I know what thou art thinking! All these months thou hast been despising him because he has been so lowly. Thou hast seen from the first what these have only come slowly to see. Thou didst not doubt that he was the Messiah. For that very reason thou didst join thyself to him, thou self-seeking, ambitious man! Thou didst think that thou wouldst have been one of his chosen henchmen, thou wouldst share his empire and his greatness, thou secret counter of the cost in talents and shekels and even denarii! Never a day but thou didst say to thyself, What have I profited by following him? But he would not rule: he would only serve.

Thou knowest that the cross is coming,—who knows better than thou? Hast thou not seen it started upon its way? What hast thou in thy wallet at this moment? Thirty pieces of silver! Thou hast counted them over not once, but many times. Thou wilt get thine own back as thou canst, the loss thou hast suffered through following him.

Yet even now thou wouldst spare him if he would but assert himself. Were he but to give defiance to these chief priests and the mob, and appeal to the baser passions of those who still believe in him, thou wouldst even now stand by him. But see, he flaunts in thy face his humility, he bows at thy feet! Spurn him, Judas! Spurn him!

Ah, thou canst not! Spite of thyself, thou knowest he is thy Master.

There is but one thing for thee to do, thou traitor! See, the door, out with thee! Back to thine own, the traders and the traffickers! Thou hast neither part nor lot with the sufferers and the saviors.

The door, Judas! I see thee reaching for it. Thou lettest in darkness, the tramp of the multitude, the brute force of the world,—and oh, my God, it is NIGHT!

Thou knowest not what he has done to thee, but thou shalt know. Those cleansed feet of thine will bring thee back again by and by! They will be soiled by the mud as thy heart will be, and thou shalt cry, "I have betrayed the innocent blood," and then thou wilt go out again the second time, and it will be night!

Jesus is at the feet of his disciples now and always. We carry away from him something that we may have brought, and yet which he has touched. Life can never be the same to us again, since he has bowed at our feet.

A MODERN INTERPRETATION OF SIN AND REDEMPTION.*

III. WHAT IS SALVATION? DO MEN NEED IT?

Rev. John Gardner, D. D.

We have seen that the modern approach to the doctrines of Christianity demands that sin must be considered as a fact in human nature if it is to be considered at all. If the modern man is not troubling about his sins it is because he does not understand his own nature. Sin is not made a fact because it is taught in the Bible. The value of the Bible lies in the witness it bears to what is true. It does not create facts: it bears witness to facts. The facts in human experience to which it bears witness are eternal and universal. If this were not so, the presence of statements in the Bible would not be proof of their reality. Sin is not a fault peculiar to people who know the Bible. Men were sinners before a word of the Bible was written. Multitudes are sinning today who have never seen or heard of the Bible. If the canon of Scripture had never been established, if the letters of the New Testament had perished, there would still have been the fact of sin, and therefore the necessity of Christ. If this were not so, then sin would not be a reality. It might have been a term relating to failure in discipline or ritual among devotees of Judaism or some other religious organization, but it would not have been an ethical fault.

This principle holds true in what I am going to say today. We are to discuss the question of salvation.

What is salvation? Do men need it? It is either a fact or it is not a fact. Men either need salvation or they do not need it.

The Bible bears witness to salvation. Does it bear witness to a fact? The wonder of the Bible, the power of the Bible, the resistlessness of the Bible, lie at this point. "The entrance of thy word giveth light." Men turn the pages of the Book and find an interpretation of themselves and a disclosure of a door of hope which sets their souls on fire.

Dr. R. W. Dale in the "Living Christ and the Four Gospels" emphasizes this point. He holds that the faith of men in Christ has been verified in their own experience. He says:

"They have trusted in Christ for certain great and wonderful things, and they have received great and wonderful things. They have not perhaps received precisely what they expected when their Christian life began, for the kingdom of heaven cannot be really known until a man has entered it: but what they have received assures them that Christ is alive, that he is within reach, and that he is the Saviour and Lord of men."

He illustrates his argument by telling of a conversation with a distinguished Japanese whom he met. He asked this man what had led him, an educated Buddhist, to find in Christ that which satisfied his nature. He replied that some one gave him a Chinese Bible, asking him to read it, assuring him of its scholarship and its literary charm. He read on and on until he came to the 13th chapter of First Corinthians. He said:

"I read the whole chapter. I was arrested, fascinated. I had never seen or heard or dreamt of a morality like that. I felt that it was above the reach of the human race, that it must have come from heaven, that the man who wrote that chapter must have received light from God,—from God, about whose existence I had been speculating. And then I read the Gospel of John, and the words of Christ filled me with wonder. They were not to be resisted. I could not refuse him my faith."

And so he became a Christian.

You will remember that in discussing the problem of sin we approached it from the point of view of a man who believes in evolution. Do not be afraid of that word! We are going to take it up and use it, not in the gross and materialistic sense, not with a backward look, not turning our eyes down to the slime, not as

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* Northfield General Conference, 1924.

Dr. Gardner is a Congregationalist pastor in Riverside, Cal., and writer of our "Bible Notes for Daily Devotions."

though you could explain a man in terms of this earth, as though there were no universe at all, but in that newer, more scientific, more positive way which belongs to the scientist and the philosopher of the immediate present, in which it is recognized that you can only explain things in terms of the cosmos, that everything, if it is real, and every relationship whatsoever has significance because of its place in the cosmos, and that you can explain things only in terms of their end. Their end is in the spiritual realm, and evolution generically means unfolding, the unfolding of the eternal purpose of God. Let us see how this viewpoint affects our approach to the problem of salvation!

You know how many passages in the Bible appear to be enigmatic. For example, a passage like this, "The Lamb that was slain from before the foundation of the world." What does that mean? For anybody who merely thinks about the earth and thinks in terms of time and space, what does it mean? It does not mean anything. But for the man or woman who has grasped the eternal purpose, the one far off divine event, as the point of view which is central to the Bible, it means everything: that here is the eternal unfolding of the word or thought of God, and in the unfolding of the purpose of God you have a Lamb that was slain; and as you look forward into the future and see the consummation approaching of that eternal purpose, you see One holding a book in his hand, the book of all the mystery of God. He whom you see when our onward march has reached its climax, is this Lamb that was slain. Now that vision is a central, integral, cosmic fact. The seer on Patmos meant nothing less or other than that you must deal with it in your discussion of evolution.

Or take the great gospel message that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." All of those terms have to do with the cosmos.

Or take the great 8th chapter of Romans, and you meet with an expression like this: "The whole creation groaneth and travaileth in pain together until now." What for? In order that there might be the revelation of the sons of God, and in the ultimate revelation there shall be the redemption of the body. All of that, you see, is a cosmic process. And our approach to this question of salvation will have to be along that line.

I might discuss with you the significance of certain Hebrew and Greek terms with reference to the significance of sin as a missing of the mark, as something that is twisted and perverted. Or I might make use of those great words that relate to reconciliation and propitiation and resurrection, and all those other terms that are part of the vocabulary of the redemptive story. I might profitably occupy your mind with each and all of them: they are in my mind as I talk to you. But what I want to bring before you is this: a simple, elemental question which we must answer as ministers and workers in the church of God as to the fact of salvation itself. Is it a fact? In itself is it a fact? Do we need salvation?

It is put to you in this blunt way because it happens to have been put to me in just such a way. There are multitudes of people in all our communities who have ceased to be regular attendants at church. There are young people, some of whom have been to Vassar or Smith, to Yale or Harvard or Princeton or other of our outstanding universities. They have not yet broken with their families. If they come home for Christmas, they may go with father and mother to church just out of courtesy, because they do not want to hurt their feelings; but every other Sunday they do not go to church. And when you get down to bedrock with them, it is because they do not know whether they are really sinners or not, and they do not know whether salvation is a fact or is not a fact. If it is not a fact in itself, then they do not want it.

If you are going to deal with people of that type, you have to begin at such a point as this: Do you agree that you are to be explained in terms of your ultimate end?

Now, that is an old fashioned way of putting it. It was the way that Aristotle had. Aristotle was wise enough to see that if you want to explain anything, you have to explain it by its end.

Physical Salvation.

The other day, back in my home, where we grow the sun-kissed oranges, I sat at breakfast, and taking a nice-looking orange from the dish I cut it in two, and discovered that right in the middle there was something black, and that orange was uneatable. Now why was it that the center was black? Either a gopher had been gnawing at the roots of the tree, or it was diseased. Something had come into contact with the tree which made its fruit miss its mark. And it wasn't merely something that affected that specific orange. If there were no wise people in Riverside and southern California, the disease of one tree would affect all the orange groves, and we should be ruined people. For somehow or other disease is a very contagious thing. What that orange needed to be saved was to have a citri-culturist who knows about diseases of oranges come and examine it, and discipline it, and train it, and eradicate the thing that was thwarting its end.

Just after Easter I concluded a sad winter's experience. I buried the seventh of my parishioners who had died in succession from the disease of cancer. It had been a distressing business for me to go day after day into chambers where people were dying of cancer, some of them comparatively young. You ministers know what it means, and what it takes out of you. Now salvation for any one of those persons, so far as this disease was concerned, was a matter of eradicating a fell foe that was in the flesh. For if we are to be expressed in terms of physiology only, our salvation is a matter of learning how to breathe properly and how to eat properly, seeing that we weigh so many pounds if we are so many inches tall, and if we are in a certain condition belonging to such and such an age. If we measure up to the standards prescribed by our physician, we are whole, that is, we are saved at that point.

Ethical Salvation.

But if we move into another sphere, we see that what will constitute our salvation is not simply health, or even happiness. If we move into a sphere of relationship in which we happen to be fathers and mothers and sons and daughters and citizens, we find that there is a big word which has come into life, and that word is DUTY: and our salvation will not consist in making us happy, it will consist in teaching us how to get rid of all those perversions of judgment, all those prejudices of the mind, all those preconceptions with reference to the rights of property as against the rights of humanity, which tend to retard us in the expression of our duty. Our salvation will lie in a correction of our judgments and an adjustment of our relationships so that we shall do our duty. And an ethical culture education,—self-mastery, self-control, self-discipline, self-reverence,—these are the great primary words that belong to our salvation in this case.

Now everybody would admit that: and these very people who do not go to church any more are still listening to the voice of duty, are they not? They are keen in their discussion of our mutual obligations, of what we ought to do in order to further the common weal. That would be the meaning of salvation. And there are multitudes of us in the church itself who have somehow or other got to the point of thinking that is the gospel.

Now it is quite true that even from that point of view we can have something to say that will provoke questioning on the part of our congregations, and we may even be able occasionally to draw a crowd. For instance, what is our duty with reference to war? Is pacificism right? Why, that would almost fill your church next Sunday! What does it mean to turn the cheek to the smiter? What will happen to a man who had seven wives and then died? You could draw a crowd of Sadducees and Pharisees to hear a sermon on such a subject. Some of us have been trying to preach sermons on human duty and human power and human resources, and the social implications of Christianity, haven't we? There is a whole library of books on the social aspects of Christianity.

Spiritual Salvation.

But now supposing that not only is such a word as "health" or "happiness" or "duty" of significance and importance in order that a man may attain unto the true

end of his life: supposing he needs to be not merely as physically strong and perfectly developed as Jack Dempsey, but also a man who knows that duty is the stern daughter of the voice of God: has he got to the end of his being? There you come up against this question as to the reality of this cosmos of ours, as to whether there is in it reason or purpose, a spirituality of condition and communion; whether that which lies behind is something which is forever becoming, or whether it is our God and our Father. If it should be that love and sacrifice have any significance whatsoever, then it may be that that towards which our missing the mark applies, being twisted and perverted and crooked, is fellowship with you in things that are spiritual, a fine, clear, pure apprehension of you: not merely what I owe you in respect, not merely what I owe you in service, but what I owe you in all the sacredness of your personality. Raising this thought into the infinite, it relates me also to God; and if I have been missing the end of my life in this higher region of my nature, if I have missed the mark there and lost my way and become twisted in my judgments and my affections and my love and reverence for the pure and the holy and the beautiful and the good, then it is there that I need saving.

The Case of Nicodemus.

In order to bring out that point and show you its significance, I want to call your attention to three passages of Scripture, only one of which I am going to try to explain.

The first is that passage out of Jeremiah, with which you are quite familiar: "I will put my law in their inward parts, and write it in their hearts." This law, you see, is not something contained in ordinances. It is not a ritual, it is not a discipline that belongs to public worship, but it is a great spirit of obligation to be true to God, and to walk in the ways of God, and realize the outpouring of the Spirit of God.

Or take that word, "the power of God unto salvation," the energy of God unto salvation, the dynamic of God working unto salvation, the Infinite coming in a wondrous impact upon my nature and quickening it into an infinity of eternal desire.

But the passage I want especially to bring before you as elucidating this point is the interesting story in the third chapter of the Gospel of John with reference to the interview between Jesus and Nicodemus.

I have always felt the fascination and charm of that story, as no doubt you have, first, because of the vividness of contrast between these two men: Nicodemus, a man whose hair has grown white in the service of the sanctuary, a man of wealth and culture and refinement, a man who has always lived in the metropolis and associated with the university and with circles of administration in matters pertaining to national and ecclesiastical life, a ruler among the Jews; Nicodemus on the one hand, and this young man from Galilee on the other hand, a young man who comes from the North country, where people speak in a dialect quite pronounced, who earned his bread by manual labor when he was engaged in toil, who had lived a solitary life, and now had emerged to speak words pertaining to the kingdom of God and to work the works of God and to fulfil them. Here they were in strange contrast: the one rich, the other poor; the one influential, the other obscure; the one moving in circles of leadership in thought and action, the other coming from common people. Here they were in the darkness of the night confronting the most serious of all problems.

You know how it began, the approach that Nicodemus made: "We know"—and it was an extreme thing to say,—"We know that thou art a teacher come from God. No man could do the works that thou doest unless God were with him."

That was a great thing for a cultured man to say concerning one who had never been to college. It was a great thing for a trained man to say to one who came from the bench.

"We know that thou art a teacher come from God. Let me ask thee a question concerning the kingdom of God!"

I am not going to elaborate the whole story. I want to come to the pith of it. Jesus said to this great man, this wise man, "Unless a man be born from above, he cannot see and he cannot enter the realm of God."

Now, what does that mean? "Unless a man be born from above, unless a man be born anew." Nicodemus was not sure of the meaning. He understood the baptism of John, and the initiation into the new order of the kingdom of God as John conceived it. But what does it mean in this case, this birth from above? Here is the pivotal point to make the idea clear, and a reference to the Greek text will bring it out. Does "above" mean from outside yourself? Does it mean that there is a power up yonder in heaven that has to come down here and impinge upon you from the outside with a quickening energy? Does it mean that? It certainly means the invasion of your nature by the divine. It certainly means the invasion of your nature by the infinite. But what does "above" mean? It means above, in the higher regions of your own being. Did you ever grasp that? It means that if you are not quickened by the power of the Spirit of God in the region of your affection, in the region of your love of the beautiful and the true and the pure, in the region where you pray, in the region where you resolve that there is something more precious than life,—unless a man be quickened there he cannot see what it means to have a universe that is dominated in all its parts by the energy of the infinite and holy and righteous God.

Isn't that true? What is it that holds our eyes that we cannot see? Why is it that even within the church itself we are failing in this present time to know the way along which the Lord is leading his hosts? Why is it we are so confused, whether we are discussing questions affecting life at home or life abroad? Why is it we are still beset by so many prejudices because of language or race or class? It is because the energies that we have admitted into our nature are, so many of them, energies that have touched us at lower regions of being than those signified by the word "spirit."

To show what I mean let me ask, Where do you look for the greatest expression of the power of God? Where is your question mark when you begin to wonder what is the matter with the church? Is it a question mark that pertains to the bodies of people? Are you saying, "Well, if we had the power of God, we should none of us be sick or infirm any more"? Is that your idea? There are millions of people today who are agitated about the physical consequences of saying their prayers. If God does not answer them when they have got into trouble through disregard of the sanitary laws of life, if God does not help them to go to sleep within five minutes of getting into bed, they wonder what is the matter with God. Haven't you noticed it? We are trivial. We are playing with things. Or it may be in other regions of our life, and we do not understand our nature because we are not giving to God the primary thing, the great thing with which he has endowed us and to which he has already attained in the fulfillment of his eternal purpose.

But when a man is born from above, when a man surrenders his soul to God, when a man says,

> O come to my heart, Lord Jesus:
> There is room in my heart for thee!

then it is that the Lord comes, and takes the man and subdues him, and cleanses him in affection, in the springs of life; and through this upper cleansing his imaginations are cleansed, his sense of duty is clarified. Through this correction in the upper regions of his life he comes to apprehend spiritual things.

You remember what the apostle wrote: "You are yet carnal because you have not yielded to higher things. Spiritual things are spiritually discerned." Jesus said, "Ye shall know the truth, and the truth shall set you free." "Whosoever willeth to do the will of my Father" up here in this higher region, whosoever so willeth to do it that he is able to say even in the moment of his darkest agony, "Not my will, but thine be done!" whosoever wills it like that, shall know of the teaching as to whether it be of God. And it is through this upper reach of things that ultimately our bodies are recognized and sanctified as the very temples of the Holy Ghost.

I venture to say that it is just at this point that some of us have been most seriously lacking in the gospel we have been teaching. It has not been high enough in its reach. When we have been talking about

the new birth, we have been talking about something that has conveyed the idea to people almost of a magical process. It is not magic at all. It is the relating by a person of himself to God, who made the universe, and who pervades the universe, and in whom we live and move and have our being. May the Lord help us to see that! I think it is vital. And as we do, I imagine that, even like Nicodemus, though we may go forth into the darkness by ourselves, not yet having found the key to perennial youth and life, we may be found in the end of the days coming back to Christ. If he had understood and if in humility of soul he had said, "Lord, help me to find myself in God," he had been saved and become again like a little child!

PRACTICAL PROBLEMS OF THE DEVOTIONAL LIFE.

III. THE UNCEASING PRAYER OF THE DEVOTED LIFE.

Rev. Albert D. Belden.*

The apostle Paul in one of his letters exhorts the Christian disciple to "pray without ceasing." Elsewhere he says, "Whether you eat or drink, or whatever you do, let it be all done for the glory of God!"

One of the peculiar perils of the devotional life has always been the tendency to be, as it were, religious in spots: to regard other activities of life than those of actual prayer as not so religious. There is the danger of making one's religious consciousness intermittent and dependent upon special atmospheres and special places, upon times and seasons. This is contrary to the genius of our faith, which gives us, in the example of the Lord Jesus Christ as well as in the teaching of his apostles, a clear call to a continuous communion with God.

Christ's favorite term for himself was "the Son of man," yet repeatedly during his ministry he spoke of himself as "the Son of God WHICH IS IN HEAVEN"; and whilst he did not fail to rejoice in every opportunity of special concentration upon prayer, yet evidently he made of every condition and activity a bond between himself and the Father. To use St. Paul's phrase, his behavior was in heaven. Thus we come to the great fact that the truly devotional life is the life that is wholly devoted. It is the life in which the conduct of everyday affairs is so carefully consecrated to the divine purpose that it is in itself a form of prayer, a continuous expression of one's yearning for the triumph of the divine will, producing a marked effect upon the quality of those other seasons of verbal and personal approach to God.

There is grave risk in every life of religion being arrested by a barren sentimentalism.

This was a peril to which Jesus was keenly sensitive. In his judgment no amount of service could make up for the lack of the serviceable life. A multitude of devotions could not condone the failure to devote to God the everyday activities. His piercing words, "Not every one that saith, Lord! Lord! shall enter into the kingdom of God," show how his spirit revolted against the type of person who could revel sentimentally in his leadership whilst not troubling to really consecrate the energy of life to the tasks of his will. Obviously if Jesus had to choose between the practical worker who fails somewhat in sentiment, and the man of many prayers who is lacking in endeavor, his choice would fall upon the former. His pungent little parable of the two sons, one of whom said, "I go," and went not, whilst the other said, "I will not go," but repented and went, shows where his sympathies lie, though undoubtedly the ideal that he would prefer is the life that is perfected in devotions and devotion, that yields to him both sentiment and service.

Do we not strike a distinction here that is of great moment for our churches? It is so fatally easy to drift into the habit of offering God the easy sentiment of worship whilst diligently prosecuting the service of our own selfish interests in all our practical life. This offering to God of a weak emo-

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tionalism whilst withholding from him our everyday energies is a policy of such deep irreverence that it greatly corrupts the soul. It is from such a policy that there springs the condition which can stone the prophet who dares to call sternly for appropriate action. Beneath that weak emotionalism the heart can harden desperately in disobedience, a disobedience that becomes so strong a habit as to bind the soul in an all but unbreakable bondage. It was the people of whom it could be said, "This people honoreth me with their lips but their heart is far from me," who crucified Jesus,—men of regular worship, religious leaders who resolutely refused to permit the character of God to affect their everyday conduct.

Let us notice, too, how for such souls even the sentimental attachment to God becomes steadily impoverished!

This is the type of the religious life that drifts more and more into ritualism, substituting sentimental ceremonies for the true ritual of a consecrated life. It is this fundamental religious failure that lies at the root of the sacerdotal forms of Christianity and other world religions. The ritual activity tends more and more to take the place of the personal, mental, spiritual offering of the soul to God. The springs of spiritual imagination and personal communion with God run dry, because behind them is the deeply offended conscience of a disobedient life. In fact, it is possible to say that the life which does not ultimately succeed in "praying without ceasing" is one that will ultimately cease in its praying. It may not cease to "say its prayers," but as Shakspere said long ago, "words without thoughts never to heaven go."

Let us, then, turn to the positive side of the picture and think of the possibility of unceasing prayer!

If prayer is "the soul's appeal to God," as it has been defined, it is the barest honesty and sincerity to sustain that appeal, beyond its verbal form, in the trend, quality and aim of one's total activity. The apostle James has a touch of powerful satire in the first chapter of his epistle with regard to this. He says, "Act on the Word, instead of merely listening to it and deluding yourselves, for whoever listens and does nothing is like a man who glances at his natural face in the mirror. He glances at himself, goes off, and at once forgets what he was like." It would do no violence to the apostle's idea to substitute the word "prays" for the word "listens." He who "prays and does nothing" is just like that: he "forgets what manner of man he is." He is careless as to whether his life is all of a piece, in deed as well as in word, in the sight of God. What can God think of our sincerity if we permit the world to dictate to us forgetfulness of the very desires we have formulated in speech to him? With what strength of purpose do we commend our petitions if we allow ourselves to be absorbed in a petty self-interest which must often defeat God's attempts to answer us?

Many petitions that are offered can only be answered by human coöperation. A capital instance of this nature is provided by Henry Ward Beecher, who spoke once of a woman who prayed to God for patience, and then found herself faced with a bad cook. She quite failed to realize that the bad cook was part, at any rate, of God's answer to her prayer. There could not be a much better test, and therefore strengthener, of one's patience, so long as one stands the test, than a bad cook! How very necessary it was for that good woman to continue her prayer beyond the verbal request into her actual everyday relationship with those about her!

Was there not something of this conviction behind Christ's other great saying about prayer, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you"? Must not prayer often be developed from asking to seeking, and from seeking to knocking, before full answer can be given?

There are few stories that illustrate this as powerfully as the record of Sir Ronald Ross' struggle to conquer the secret of malarial diseases in the tropics. He has left the record in poetry. It begins in verbal petition, it is prolonged in years of patient and painful industry, it culminates in praise. Here is the poem:

In this, O Nature, yield, I pray, to me!
I pace and pace, and think and think, and take
The fevered hands, and note down all I see,
That some dim distant light may haply break.

The painful faces ask, Can we not cure?
We answer, No, not yet: we seek the laws.
O God, reveal through all this thing obscure
The unseen, small, but million-murdering cause!

Thus he prayed, and to that end he toiled, till at last several years later he could say:

This day relenting God
Hath placed within my hand
A wondrous thing; and God
Be praised! At his command,

Seeking his secret deeds
With tears and toiling breath
I find thy cunning seeds,
O million-murdering death!

I know this little thing
A myriad men will save.
O death, where is thy sting?
Thy victory, O grave?

Of course the unceasing prayer of the devoted life means that the prayer atmosphere —the atmosphere of the sanctuary, of the secret place of the Most High,—will gather and cling about all we do and all we are at any time and anywhere.

We shall not do anything quite as the godless and prayerless do. Our daily work will carry with it a quality of honesty and of devotion to human well-being for God's sake that will stamp it with definite and often unique character. If we are following any calling where this cannot be done, we shall not be content till that calling is surrendered, and one found in which we can express the passion that fills our hearts when they are quiet before God. It means, further, the discovery that a right elevation of our thought is a true communion with God. Wherever we may be, whether in the market place, in the street-car, in the place of recreation or amusement, in the home, in the office or factory, we shall rejoice in keeping our minds "hid with Christ in God" beyond the reach of foul imaginations or despondent fears, or of thoughts uncharitable and selfish. Continually we shall hold our minds open to receive and to transmit the thoughts and atmosphere of the divine Friend, asking and receiving simultaneously in one act of our inner self.

The writer remembers reading of a striking incident in the harbor of one of England's fishing ports. The smacks had come in from a very bad fishing trip. There had been literally nothing doing, and times were hard and larders were empty. The men were pouring off the ships on to the quay, most of them spectacles of abject misery, carrying their defeat written on their faces. But one man was a striking exception. His face radiated an untroubled calm, his whole demeanor and behavior was one of invincible cheer, and one could see how gratefully his mates turned to him, and how eagerly they drank at the fountain of his faith. That man was a local preacher, a believer in God. God was indeed "the health of his countenance" for this man, because he was in the habit of giving to God the devotion of every hour and of every experience.

What is the appeal to God of the whole trend of your life? Do you pray to him in the organization of your home, in the conduct of your business, in the care of your body, in the control of your mind, in the discipline of your desires? If so, then what a constraint upon the divine resources your whole being must prove! If not, if your prayers are in word only or in sentiment only, is there not something seriously lacking? There is no moment of your life when you can do without God. Is there any moment of your activity when you can cease your appeal to him?

Finally, we must never forget the great reaction upon our inner spiritual experience of a more faithful everyday devotion.

This has been exquisitely expressed in a recent little poem by Margaret Seebach.

It were not hard, we think, to serve him
If we could only see,
If he would stand with that gaze intense,
Burning into our bodily sense.
If we might look on that face most tender,
The brow where the scars are charmed to splendor,
Might catch the light of his smile so sweet,
And find the marks in his hands and feet,
How loyal we should be!
It were not hard, we think, to serve him
If we could only see!

It were not hard, he says, to see him
If we would only serve:
He that doeth the will of heaven,
To him shall knowledge and sight be given!
While for his presence we sit repining,
Never we see his countenance shining:
They who toil where his reapers be,
The glow of his smile may always see,
And their faith can never swerve.
It were not hard, he says, to see him
If we would only serve!

(Next month: The Gospel of Silence.)

PILATE'S THREE QUESTIONS.*

III. "WHENCE ART THOU?"

Rev. J. D. Jones, D. D.

When Pilate therefore heard that saying, he was the more afraid, and went again into the judgment hall and saith unto Jesus, Whence art thou? John 19. 8, 9.

To set this third and last of Pilate's questions in its proper context I must remind you, in a sentence or two, of the course which our Lord's trial took.

Pilate, as I said two days ago, was not so much wicked as weak. He wanted to secure the release of Jesus, for he saw through the hollow sham of the accusation the priests brought against him, and it revolted his sense of Roman justice to send an innocent man to his death. But at the same time he did not want to antagonize these priests who were clamoring for his blood, for they were bitter and unscrupulous men, and if he released Jesus they would probably revenge themselves upon him by laying an accusation against him at Rome: and Pilate was only too conscious that he had done deeds which if reported to the emperor might easily cost him his place, if not his head. So instead of promptly ordering the release of Jesus as a matter of simple justice when he had discovered that there was no fault in him, he tried to bring it about by resorting to expedients and stratagems.

The first expedient he resorted to was that of reminding the people that it was the governor's custom to give a free pardon to a prisoner at Feast time,—any prisoner they might ask for. Pilate grasped at this custom as a drowning man might grasp at a straw.

"Will ye," he said with a note of eager hope in his voice, "that I release unto you the king of the Jews?"

But if he expected the people to acclaim his suggestion, he was bitterly disappointed, for the answer he got was this:

"Not this man, but Barabbas!"

And Barabbas was the last man he wanted to release, for he was a robber, with blood upon his hands.

The next stratagem Pilate resorted to was that of inflicting on Jesus a penalty short of the death penalty for which the people were shouting: so he ordered Jesus to be scourged. It was a punishment which apparently always preceded crucifixion. When the soldiers took Jesus away, the priests probably flattered themselves that Pilate had yielded to their wishes, but Pilate cherished the hope that when the people saw the effect of the scourging their rage and hate would be satisfied. So that brutal punishment was meted out to Jesus, and then Pilate set Jesus, broken, bleeding, exhausted, with the crown of thorns upon his brow, once again before the people, saying, "Behold the man!" It was an appeal to the compassion of the crowd, and for the moment it looked as if the appeal were going to succeed. The crowd was hushed into silence and moved to something like sympathy. But there were certain people in that palace square who had no room in their hearts for pity, who were filled with a cold, malignant hate, and who were inflexibly centered upon Christ's death. These people, as soon as they saw Jesus, forestalled any expression of pity from the crowd. "When the chief priests and the officers saw him they cried out," (and the verb in the Greek is a very strong one, "they shouted with loud and hoarse cries," perhaps to drown any expression of compassion that might emanate from the crowd), "saying, Crucify him! Crucify him!" or rather, "Crucify! Crucify!" or, as we might say, "The cross! The cross!" It was the chief priests and their officers who did the shouting. They demanded that the punishment should take its full course, that the scourging should be followed by crucifixion to which it was the usual preliminary.

"The cross! The cross!" the high priests and their minions shouted.

"Take him yourselves and crucify him," was Pilate's retort, "for I find no fault in him!"

Westcott suggests that Pilate uttered these words ironically. "Crucify him your-

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* Northfield General Conference, 1924.

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Dr. J. D. Jones (left), Dr. J. S. Holden and Dr. John Gardner. A snapshot taken at the last General Conference.

selves!" he said, knowing all the while they had no authority to crucify. I dare say there was irony in it. But there was more than irony in it: there was impatience in it. Pilate was disgusted with the fanatical hatred of the priests. And there was honest indignation in it, too. Pilate rebelled against being the tool of these cruel and unscrupulous men. And there was fear in it,—a certain fear begotten of his sense of the purity and goodness of Jesus.

"I find no fault in him," said Pilate.

"We," countered the priests, "have a law, and by that law he ought to die, because he made himself the Son of God."

They had never mentioned this before in their speech before the governor, probably because they thought that Pilate would take no cognizance of such a charge, but would sweep them contemptuously from his judgment seat. But now that at length they did mention it, it had a curious and perhaps unexpected effect upon the governor. This is what the evangelist says: "When Pilate therefore heard this saying he was the more afraid." "The more afraid." He had been afraid before, though up to this point John had not referred to his fear. But at this point the fear became patent and obvious. It revealed itself in his face and in his whole manner. It was not fear of the priests or of the howling mob: it was fear of his helpless prisoner, decked out in that purple robe and with the cruel thorn crown upon his brow. A great awe fell upon him. He had been uneasy all the morning. There was something wonderful and mysterious about Jesus. His calm, his patience, his holy dignity, his unmistakable goodness and purity, had deeply impressed Pilate. What Godet calls "a dreadful presentiment" had been forming within him all morning. He had felt it as soon as he set eyes upon Jesus. It had been deepened and strengthened by the speech he had with him. His fear had been increased by that strange message his wife sent to him as he sat upon the judgment seat. But the climax came when the priests hurled out this charge about his claiming to be the Son of God.

The priests meant to imply that it was a false claim. What made Pilate "the more afraid" was the feeling that possessed him that the claim was a true one. This explained the strange uneasiness with which Jesus had inspired him. It gave the fears which had haunted him all the morning new and alarming shape. What if this strange person were really a son of the gods? And what if he had been guilty of the enormity of scourging One who was by nature divine? Pilate was shaken to the very depths of his being.

Now I am not suggesting that Pilate would understand by this title "Son of God" exactly what you and I understand by it. "A Roman," Bishop Westcott says, "would have no distinct idea of One to whom alone the title 'Son of God,' truly belongs." But with the idea of "sons of the gods," divine beings appearing on earth in human form, Pilate would be perfectly familiar. In the books which he read in school, in the poems which he read after he grew up, there were numerous stories of how

gods came to earth in the likeness of men. Zeus, Hercules, Apollo, they had all, according to the legends, taken human shape. Pilate, sceptic as he was, had dismissed these ancient stories as being mere legends, he had laughed at them as fairy tales. But these old stories came back to him now, and in the presence of Jesus they somehow did not seem impossible. He began to think that after all there might be a world outside this, containing beings greater and nobler than any this world knew. Supposing Jesus was one of them! The old stories further told that while kindness shown to these divine beings was richly rewarded, any despite done to them was terribly avenged. What would happen to him if Jesus were a "son of god," seeing that against his own sense of right he had ordered them to deal cruel punishment of scourging, and at that moment Jesus was standing there torn and bleeding from the brutal torture?

"When Pilate therefore heard that saying, he was the more afraid." In view of this new charge brought against Jesus, which Pilate felt embodied no false claim but expressed the truth about Jesus and explained all the strange reports he had heard about the words and deeds and conduct of Jesus, Pilate felt the urgent need for some further private conversation with Jesus out of sight and hearing of the fanatical priests and the howling mob. So once again he took Jesus within the palace and there in awe-struck tones he asked the question of my text:

"Whence art thou?"

When Pilate asked this question he was not inquiring about our Lord's terrestrial origin. He knew full well already that Jesus hailed from Galilee. He knew all that could be told him about Jesus' home and upbringing. What Pilate was really asking Jesus was this, "Art thou from earth or from heaven?" He wanted some answer from Jesus' own lips which should either confirm or repudiate his claim to be Son of God. "Whence art thou?" asked the bewildered but awe-struck governor.

I do not propose to follow his history any further, not even to the extent of asking why it was Jesus gave no answer to the question. It is the question itself that concerns me this morning. Here is Pilate up against the problem of Christ's person. In the course of his life he had seen all sorts and specimens of mankind. I imagine Pilate flattered himself that he knew human nature pretty well, but in all his life he had met no one like Jesus. Jesus did not fit into the categories of human nature as Pilate knew it. He was quite aware that according to report Jesus was just a village carpenter from Nazareth in Galilee. But sceptic though he was, disbelieving in any other world than this as he thought he did, all his scepticisms were blown sky-high in the presence of Jesus, and he knew that this world did not account for him. Pilate was driven to believe in God and the spiritual world because of what he saw in Jesus. And it was with some of the awe of that world upon his soul that he asked this question, "Whence art thou?"

Jesus a Challenge.

Pilate was not the only one who asked questions when confronted with Jesus. All who ever came in contact with him were constrained to ask similar questions, deep and tremendous questions, questions that concern themselves with the nature of his person. Jesus was a challenge and a problem to the people amongst whom he lived. He was the topic of endless debate, for the simple reason that he was obviously different from everybody else. He goes to Nazareth, the place where he was brought up, to preach, and when the sermon is over the people ask themselves a series of bewildering questions. "Whence hath this man these things?" "What is the wisdom that is given unto this man?" "What mean such mighty works wrought by his hands?" He caused wonder and amazement to the people who loved him best, to the disciples who were always with him. "What manner of man is this?" they said one to another in awe. He caused endless controversy in Jerusalem itself. The Pharisees tried to persuade the people that he was possessed with a devil, but the people asked whether the Messiah when he came would do greater works than they saw Christ actually doing. Christ was a problem and a challenge to everybody who met him. They could not bring him within the four corners of ordinary human nature.

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I think the things in Christ which above the rest puzzled and astonished his contemporaries, were these: his words, his works, his character.

They were amazed, first, by his words. "Whence hath this man these things?" asked his astonished fellow-townsmen at Nazareth when they heard him preach. "How knoweth this man letters," asked the prejudiced Jews of Jerusalem, "having never learned?" "Never man spake like this man" was the testimony of the officers who were sent to seize Christ, but who returned with their errand unfulfilled. There was something about the very speech of Christ that set him in a place by himself.

It was gracious speech. There was a charm and winsomeness about it which even the most callous could not fail to feel. The common people heard him gladly, and countless publicans and sinners drew near unto him for to hear him.

And it was authoritative speech. He spoke as one who knew he had the right to command. He claimed for himself the right even to supersede the law of Moses.

But above everything else it was truthful speech. I mean, it was speech which proved that the speaker had sovereign insight into truth and which revealed truth to men. "Rabbi," said the foes when trying to trap him, "We know thou art true, and teachest the way of God in truth." "Rabbi," said Nicodemus, "we know that thou art a teacher come from God." "The way of God." That was what Jesus taught, and they recognized that he taught it "in truth." For truth has, as I said yesterday, a self-evidencing power, and people recognized that here in what Jesus said was the very truth about God. And it left them wondering. "What is the wisdom," they asked, "which is justice to this man?"

They were amazed, in the second place, by his works.

"What mean such mighty works wrought by his hands?" asked the Nazarenes, reference being no doubt to the miracles of healing wrought by Jesus, news of which had reached his old home and set the whole place in a ferment. Acts of power were attributed to certain prophets of the Old Testament, but they were exceptional and rare. Power, on the other hand, streamed forth from Jesus. "As many as touched him were made whole." No one in their nation's history had ever performed such acts of power as Jesus did. He was victor over disease, over leprosy, over death itself. How came Jesus by this power, which neither Moses nor Elijah could equal?

And thirdly, they were amazed by his character.

It was this that most sharply differentiated him from everybody else. Both Moses and Elijah were fallible men. Elijah, says the sacred writer, was a man of like passions with ourselves. Moses for his sin was shut out of the Promised Land. But the subduing and staggering thing about Jesus was that he was perfect and absolutely good. His nearest friends say this about him, that he did no sin, neither was guile found in his mouth. His foes bear their testimony that, search as they might, they could find no fault in him. Most amazing thing of all, he had no consciousness of sin himself. He created that consciousness in others, as in the case of Peter, for example, but he had no sense of sin himself. "Which of you," he said one day, "convicteth me of sin?" And that was the most wonderful thing about Jesus: not his wonderful words or his wonderful deeds, but his guileless character. Of all the rest of mankind it had to be said that they had sinned and come short of the glory of God. Of Jesus alone in the history of the race could it be said that he was holy, harmless, undefiled, separate from sinners.

It was our Lord's obvious goodness and purity that provoked this question from Pilate. Here was a man different from anyone he had ever seen because of his sheer goodness. Pilate had a conviction he must be a being from some other sphere. So with a great awe on his soul he said, "Whence art thou?"

The Humanitarian View Insufficient.

For there was no accounting for Jesus, according to Pilate, on ordinary and what we might call natural lines.

When Jesus was in Jerusalem once, certain people tried to brush aside Christ's claims on the ground that they knew where

he came from. "When the Christ cometh, no one knoweth whence he is: howbeit we know this man, whence he is." They knew, that is to say, that he was supposed to be the son of Joseph and Mary, that he lived in Galilee, and that he worked there for fifteen years or so at the village joiner's. The fact that they knew all about his origin seemed to them to dispose of his claims. "Search and see," they said to Nicodemus when that cautious but honest man tried to put in a plea, "that out of Galilee ariseth no prophet." But if they had only stripped themselves of prejudice they would have realized that the fact that they knew all about the origin and upbringing of Jesus made his wonderfulness more wonderful still, made it indeed impossible to account for him on ordinary lines and compelled them to admit that he came not from Galilee as they imagined, but that he came from God. For quite clearly the circumstances of his origin did not account for him.

His human parentage did not account for him. He was the son of Mary, and as the people thought, the son of Joseph too, but there was nothing in that parentage to explain Jesus. In modern biographies writers usually begin with some account of the family, because heredity has its influence on character, but there was nothing in his family to account for Jesus. That was what astonished the Nazarenes, that coming from the stock he did Jesus should be the person he was. "Is not this the son of Mary?" they asked, "and brother of James and Joses and Judas and Simon?" It was not a case of inherited genius, though genius is in any case insufficient to account for Christ's wisdom. But as a matter of fact there was no genius. The Nazarenes knew Christ's brothers quite well, and they were just plain, average, commonplace Jews. It made it all the more astonishing and inexplicable that by birth Jesus should belong to such a family.

And as there was nothing in heredity to account for him, so there was nothing in his environment to explain him. He came from a humble peasant home. He had received the limited schooling a poor Jewish lad was wont to receive. And even that education was not prolonged. The family expenses grew as one child after another made its advent, and Jesus was taken from school and put to help Joseph in the workshop. For fifteen years or so he shared in Joseph's trade. He enjoyed no early advantages. He went to no university or college. His parents were too poor to dream of sending him to sit at the feet of Gamaliel or other famous rabbi. Jesus in his youth enjoyed no opportunities of culture. And yet this Jesus, a working man, bred in a working home, and blessed with nothing but a peasant boy's education, "spake as never man spake"! He surpassed in wisdom the greatest, wisest, holiest, most inspired men of his own great, holy and inspired race. There is absolutely nothing in his environment to account for it.

And probably Pilate would have gone further and said that there was nothing in the human race to account for him. For in his spotless purity he was like no other man that ever lived. I don't suppose Pilate knew anything about the doctrine of original sin, but he knew from experience there was some defect, some fault, some flaw in every man. There was a taint in the blood, so that everyone was more or less sin-stained, infected, defiled. But here was a person guileless and spotless. Could that stainless person issue from that sin-stained race? Can such a stream, so fresh and pure, issue from so bitter a fountain? If the race could produce one Jesus, why has it not produced another? Pilate looked at Jesus—somehow the human race failed to account for him. Human nature was not equal to that great creation. Such a flower never grew out of so tainted a soil. Pilate felt he had to go outside earth to account for Jesus. "Whence art thou?" he asked.

The Critical Question.

My brethren, I have spoken of the other questions which Pilate put to Jesus, "Art thou a king, then?" and "What is truth?" as being vital and critical questions, but this question, "Whence art thou?" which raises the matter of Christ's person, is the most vital and critical question of all. For included in this question is the reality or otherwise of the incarnation, and the incarnation is the foundation-stone of the whole

Christian fabric. If we try to reduce Christ to the limits of a man, however great and good, the incarnation goes, and with it there goes every assurance that we really know God and that God himself has dealt with our sins. But, do what you will, you cannot reduce Christ to the limits of ordinary humanity. I hold as tenaciously as anyone to the reality of his manhood, but it is impossible to reduce him to the dimension of a merely superior man. He stands in a category absolutely by himself. I know it is difficult, not to say impossible, to form any satisfactory notion of the metaphysical relations between God and Jesus, but let us allow the metaphysical question to wait and in the meantime let us face the facts. And the facts are these:

Jesus is still supreme in wisdom. He is still the unchallenged Lord of truth. Buddha, Confucius, Plato,—they were great and bold explorers of the mind. Isaiah and Jeremiah and the rest of the Hebrew prophets were great masters of the soul. But all of them in knowledge and insight are mere babes compared to Jesus. It is to him men turn for guidance. He still speaks the truth in tones of unquestioning authority.

He is still the great worker of miracles. For he works his miracles still. He does the works of God in and upon men, for he forgives their sins, he redeems them, he recreates them. It was never heard that a man was "saved" by Plato or Shakspere, but Jesus is doing day by day the regenerating work in our midst and before our eyes. Has any MAN ever done what he has done? Can any MAN do what he is doing?

And he still stands there the one guileless being our world has known, the one only person absolutely good. If Jesus were a man and nothing more, isn't it strange to the point of incredibility that there should never have been another guileless person in the world's history?

Confront these facts! Ask yourself these questions, How is it one Galilean peasant surpasses the greatest human intellects in his grasp of truth? How is it Christ has been able to do wonders in the way of salvation no human agency has ever achieved? How is it that in perfection of character he stands solitary and alone? Whence is he?

O GOD, FOUNTAIN OF LIGHT AND TRUTH, GIVE TO THY CHURCH A NEW VISION AND A NEW CHARITY, NEW WISDOM AND UNDERSTANDING, THAT THE ETERNAL MESSAGE OF THY SON, NOT CONFUSED BY THE TRADITIONS OF MEN, MAY BE HAILED AS THE GOOD NEWS OF THE NEW AGE: THROUGH HIM WHO MAKETH ALL THINGS NEW, JESUS CHRIST OUR LORD! AMEN.

To me, at any rate, it seems utterly impossible to account for Jesus on merely human grounds. "As for this man, we know whence he is," said the unbelieving Jews, and they thought he came from Nazareth in Galilee. That was just where they were wrong. He did not hail from Galilee: he came forth from God. He was not the product of the race: he was the gift of God. He is not simply the son of Mary: he is Immanuel, God with us. And I rejoice for that, for it makes me sure of God, and it converts the cross into a redeeming sacrifice.

"Whence art thou?" The answer is: he is the everlasting Son of the Father. And that answer is at once satisfying and true, for, as Browning said, "The acknowledgment of God in Christ, accepted by the reason, solves forever all questions in the earth and out of it."

My dear Mr. Moody:

I enclose herewith my check for another three years' subscription to the RECORD.

I have been a continuous subscriber now for twenty-three years, and this will make it twenty-six.

I value it very highly, so high in fact that I have dropped other magazines of somewhat similar nature, and it is the only monthly that I receive.

I do not know how you could improve it. Your departments of Religious Thought and Activity and The Mission Field are very helpful, and I get much that I can bring to my people from them. And your Book Table with the reviews meet a real need. You have saved me several dollars by it.

I believe the RECORD is meeting a real need.

With best wishes for your success, I am,

Sincerely yours,

H. R. H., North Dakota.

A HAPPY PEOPLE.*

Rev. Charles Inglis.

Happy art thou, O Israel: who is like unto thee, O people saved by the Lord! Deuteronomy 33. 29.

We always treasure up the last words of great men, and especially great leaders. In this chapter we have the last utterances of Moses the man of God before he passed up to Nebo's lonely height to be put to sleep and to be buried by the hand of Jehovah himself; and almost the last utterance that fell from his lips concerning Israel was this, that they were a happy people. If you read the chapter at your leisure you will find out the reasons why Moses gave them such a designation.

They were a happy people because they were wonderfully loved. Look at the third verse, "Yea, he loved the people!" And when I say wonderfully loved, to me it is one of the greatest marvels that God could love anybody, and the greatest wonder of all, perhaps, is that he could ever love me.

When we speak of being wonderfully loved, try to think for a moment what it means! Divine love is infinite in its character: "As my Father hath loved me, so have I loved you." Divine love is inseparable from its object: Romans 8, "Who shall separate us from the love of God?" Divine love is constraining in its power; for says Paul, in 2 Corinthians 5, "The love of Christ constraineth me," or literally it is, "The love of Christ grips me." Divine love is unchanging in its purpose. Those whom Jesus loved, he loved unto the end. Did you ever notice the Revised Version of that verse, John 13. 1, "He loved them to the uttermost"? If you want a subject for next Sunday's preaching, brethren, remember that in Hebrews 7 you are saved to the uttermost, and in John 13. 1 you are loved to the uttermost, too. And then divine love is everlasting in its duration: "I have loved you with an everlasting love." I will never be more loved in eternal ages than I am tonight upon Round Top.

A happy people because they were wonderfully loved!

But, again, they were a happy people because they were completely saved. Look at the 29th verse: "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?"

We are apt to use that word "saved" in connection with unconverted people, but I need hardly say it is never used in that limited sense within the coverlids of your Bible. Salvation has a broad meaning. I sometimes put it like this, that you have three aspects of salvation in your Bible. You have a salvation that is past, "Who hath saved you." You have a salvation that is present, "Wherefore he is able to save unto the uttermost," or in the margin, "save evermore." And then you have a salvation that is prospective, Romans 13, "Now is our salvation nearer than when we believed." Oh, I love to think that Christ has not only saved us from the guilt of sin, he not only saves us from the power of sin, but one day, when Jesus comes and glory dawns, he will save us from the very presence of sin. Oh, the depth of meaning in that word "saved"!

But they were not only a happy people because they were wonderfully loved and saved, but they were a happy people because they were eternally secure.

Have you ever noticed in reading this chapter the fivefold position of a believer? It is one of the most marvelous chapters in Old Testament scriptures; if I had my way, I would make every one of you learn it by heart before you had your breakfast tomorrow morning. Think of this fivefold position! In the third verse you are in his hands; in the same verse you are at his feet; in the 12th verse you are between his shoulders; in the 12th verse, again, you are at his side; and in the 27th verse you are in his arms. I love to think as the days go by that there is a hand that grips me, there are shoulders that carry me, and there are arms that encircle me. "Underneath are the everlasting arms!"

I remember taking overflow meetings for D. L. Moody in the city of Chicago nearly forty years ago. We had gone home from the midday meeting. He had preceded me

* Northfield General Conference, 1924.
Mr. Inglis is an English evangelist who has seen much service in this country.

by a few minutes, and when I got into the dining room of the hotel there was a man wanting to argue with Mr. Moody. Wise man, he never argued with anybody! You never arrive at truth through argument, but through a patient study of the Word of God.

The moment Mr. Moody saw me, he said: "Inglis, I am so glad you have come! Here is a man that wants to argue with me, but I want my dinner, so I will turn him over to you."

I said: "That is very charitable, but I happen to be a life member of that association, too, and I want my dinner."

But I said to this gentleman: "What do you want to argue about?"

"Well," he said, "I have been telling Mr. Moody I do not agree with what he said this morning. He said that his salvation did not depend upon any effort of his, but it depended upon the finished work of the Lord Jesus Christ."

"Well," I said, "what have you been telling him?"

"I have been telling him that if I leave off struggling and working and praying and hoping, it is all over with me."

I said: "Did you ever thank God you didn't live in the days of Noah?"

"No," he said, "I never did."

"You had better get down on your knees now and do it."

"Why?"

"Why," I said, "I always thought that Noah's security depended upon God's shutting him in."

"So it did," he said.

"That would not have been enough for you," I replied. "If I had seen you going into that ark, you would have been going in with a pump on your shoulders. You would have said, 'I know God shuts us in, but if I leave off pumping for a single moment, the ark is bound to go to the bottom.' So remember: you can go on pumping while I go on eating!"

The enjoyment of security does not depend upon any effort of mine. I thank God increasingly that your security and mine is based upon the finished work of the Lord Jesus Christ!

But the people of Israel were not only happy people because they were wonderfully loved, and completely saved, and eternally secure; they were a happy people because they were abundantly supplied.

Think how God fed them in a waste, howling wilderness! I suppose, broadly speaking, there were over two millions of them, and God met their needs. He supplied them with bread from heaven new every morning. He supplied them with water that gushed from the flinty rock.

They were never sick. You say, "How do you know that?" Oh, the Book tells us quite a few things that we haven't yet found out. 104th Psalm, "There were no feeble folk among them." Think of their shoes! Their shoes were iron and brass, and so they lasted a little longer than some of your American shoes. Their clothes never wore out, and they never got shiny, either. And God fed them and lodged them in a waste, howling wilderness.

"Yes," you say, "that was away back three or four thousand years ago."

But you and I have the God of Abraham and the God of Isaac and the God of Jacob still to trust in!

I remember the first time I crossed the Atlantic Ocean. The captain of our steamer was a fine Christian man. One day when we were off the banks of Newfoundland, he said:

"A thing happened on board this ship on my last voyage at just about this spot that has changed the whole current of my life."

I said: "What was it?"

He said: "I had been on the bridge for thirty-seven hours and never left it, for we were in a dense fog. We had a man of God on board by the name of George Müller of Bristol, England. Suddenly I was startled by someone tapping me on the shoulder: I didn't know anyone was on the bridge. Looking around, I saw it was George Müller.

"Mr. Müller said, 'Captain, you are in a fog!'

"'Yes,' I said, 'and a dense one.'

"'Well,' he said, 'I have simply come to tell you I must be in Quebec on Saturday afternoon.'

"I said: 'You never will be there unless God performs a miracle.'

"'Oh,' he said, 'that is a very easy thing for him to do! Captain, I don't know where you will be on Saturday afternoon, but I know where I shall be,—in Quebec.

I have got to preach there. I have never broken an engagement in my life.'"

The captain said to Mr. Müller: "I would willingly help you, but how can I?"

George Müller said: "Let us go down into the chart room and pray to the Father!"

"I looked at the man," said the captain, "and wondered what lunatic asylum he had graduated from. I said to him, 'Do you know how dense the fog is?'

"'Oh, no!' he replied, 'I am not occupied with the fog or its density: I am occupied with the living God!'"

"We went down into that chart room," said the captain. "He got down upon his knees. He spoke to God as if he were intimate with him, and the burden of his prayer was this: 'O Lord, will it please thee to remove this fog in five minutes, that we may get on our way?' And he added, 'Lord, I believe that thou wilt!'

"And then," said my friend Captain Dutton, "I was going to pray, but he put his hand upon my shoulder, and said, 'Captain, what do you propose doing?'

"I said: 'I am going to ask the Lord to take away the fog.'

"He said: 'Do not do it, for two reasons! First, you do not believe he will: you know you don't. Secondly, I believe he has, and do not ask God to do a thing he has already done!'"

He continued: "I looked at George Müller, and George Müller said, 'Captain, I have known my Lord for sixty-seven years, and there has never been a single day that I have failed to gain an audience with the King of kings. Get up and open that door, and you will find the fog is gone!'

"I was anxious to get to that door," said Captain Dutton, "and when I opened it, the fog was gone. I saw the outline of the coast, Belle Isle Straits. Saturday afternoon, as the clock was chiming the hour of two in the steeple at Quebec, I was busy on the bridge, and George Müller was walking up the gang plank, and looking up he said, 'Captain, we are here on time!'"

Tell that to some people in our country, and they say:

"Well, don't you know, it is a very remarkable coincidence!"

Other people who are scientific, or who think they are,—and there is a good deal in thinking that you are,—say: "But it isn't according to natural laws!" No, but it is according to spiritual laws. Listen! The man or woman that will trust God will be tested, will be tried, but praise God, you will never be forsaken, and you will never be forgotten! Trust him!

They were not only a happy people because they were eternally secure and because they were abundantly supplied, but they were a happy people because they were completely satisfied. Look at the 23d verse, line after line, "Satisfied with favor, and full with the blessing of the Lord; possess thou the west and south."

Satisfied! Of course you cannot get complete satisfaction down here. Ruth got only six measures of barley through being at the feet of Boaz: she never got the seventh. You may have the most delightful meetings in your churches and here at Northfield, but you will never get full measure and full satisfaction down here.

A friend of mine in London was telling me of a woman in his congregation who was walking along the streets of Deptford one day. She had her little boy with her, about four years of age. She came to a milliner's store, and it was impossible for her to pass that store without looking at the hats. She got so interested in the hats that she was unconscious that her little boy had pulled his hand out of hers, and the moment she realized he was gone she saw him about forty feet down the street, in front of a fruiterer's store. A gentleman had come out of the fruiterer's store, and he was piling nuts into the little fellow's hands, and by the time the mother reached her boy he could not hold another nut. Mother-like, she said:

"What are you going to say to that gentleman for all those nuts?"

He said: "More!"

Friends, we are just like that little boy! We used to sing in the days of long ago,

> "More and more, more and more,
> There's always more to follow!
> Oh, his matchless grace!
> There's always more tomorrow!"

But they were not only a happy people because they were wonderfully supplied and completely satisfied: they were a happy peo-

ple because they were gloriously triumphant. Look at the last verse: "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee." There is victory.

You say, "Enemies?" Oh, yes, we have all got enemies; at least I have! We have at least three,—the world, the flesh and the devil. The world is the external foe, the flesh is the internal foe, the devil is the infernal foe; and praise God, you can have victory over this trinity of evil!

Do we know what it is to have victory, or are we constantly suffering defeat? Paul says, "We are more than conquerors through him that loved us."

A happy people because they were wonderfully loved, completely saved, eternally secure, abundantly supplied, perfectly satisfied, and gloriously triumphant. May each one of us know experimentally what that means, for his name's sake!

PERSONALIA.

The "Review and Expositor," the quarterly magazine edited by the faculty of the Southern Baptist Theological Seminary at Louisville, Ky., devotes its current issue to the 25th anniversary of **Dr. Edgar Young Mullins** as president of that institution.

Indeed it is a worthy subject. Not only has the seminary prospered under his direction, but he has been a tower of strength to his denomination, to the Baptist cause at large, and to evangelical Christianity. He has come to be the outstanding Southern Baptist leader and theologian and statesman. Withal, he is a great public speaker, having the ability to convey the deepest and soundest principles in language that ordinary people can understand. His books have the same happy combination of scholarly depth and lucidity.

Dr. Mullins was born in Franklin Co., Miss., in 1860, of New England stock. He grew up and was educated in Texas, and became a telegraph operator. After being called to preach he took the course in the Louisville seminary, and later filled pastorates in several places before being called to the seminary as president in 1899.

Rev. Guido Comba, a pastor of the Waldensian Church in Pomaretto, Italy, arrived in this country some weeks ago to attend certain conventions and visit American cities where the American Waldensian Aid Society has branches.

Signor Comba finished his studies in Edinburgh after the war, and has engaged in pastoral and evangelistic work in several places. He speaks English and French well.

His address is Room 1205, 156 Fifth Avenue, New York City.

Last November there passed away at her home in Louisville, Ky., one who had been at Northfield for eighteen successive seasons as a member of the faculty of the School of Religious Education, **Miss Nannie Lee Frayser.**

"Nannie Lee," as her numerous friends delighted to call her, combined in a most attractive personality numerous qualities that gave her a wide influence and a large following. A student, an author and a speaker, in each field she was a leader. For a number of years and until recently she was the assistant principal of a large private school in her own city. She frequently referred to this as her "laboratory." Her two special departments were Junior and Psychology. Her Northfield classes were among the largest in the school each season. In her long career at Northfield she has influenced the lives of hundreds of Sunday school teachers, many of whom have attended her classes for more than one session. She had a genuine affection for Northfield, which she freely expressed. Brilliant, popular and poised, she was at the same time deeply spiritual. Her heavenly Father was very real to her, and her messages on Round Top were always seasons of religious refreshing to the large assemblages that listened.

The members of the Washington Heights Baptist Church of New York City at Christmas time presented the retiring pastor, **Dr. Harold Pattison,** with a purse of gold and other tokens of appreciation of his thirteen years' service in the church. Dr. Pattison has declined overtures from several churches, as he prefers for a time at least to supply in churches and schools and colleges that

may wish his services. About the middle of May he plans to take a number of boys to his camp in the Moosehead Lake district in Maine.

Mr. Stebbins' "Reminiscences."

The evangelistic world of the past 50 years or more is called to life by the volume of reminiscences recently written by Mr. George C. Stebbins. For the last 20 years of D. L. Moody's career Mr. Stebbins was one of that group of evangelists and singers associated with Mr. Moody and Mr. Sankey in campaigns all over this country and Great Britain: among whom may be named P. P. Bliss, Major Whittle, George F. Pentecost, James McGranahan, D. B. Towner. This is no formal tale, but Mr. Stebbins awakens memories by agreeable information and anecdotes that often give clear insight into the spiritual power vouchsafed to those leaders.

The book gives sketches of other leaders in gospel music who touched Mr. Stebbins' life, from Philip Phillips to E. O. Excell and Charles M. Alexander, and many a sidelight on the development of the composition and publication and use of the gospel song.

"Reminiscences and Gospel Hymn Stories" by George C. Stebbins is published at $3. It can be bought at this price from the RECORD OF CHRISTIAN WORK, or in combination with a year's subscription to our magazine, new or renewal, for $4.

The Bible

B — Buy it.
I — Investigate it.
B — Believe it.
L — Love it.
E — Exemplify it.
—Richard Newton.

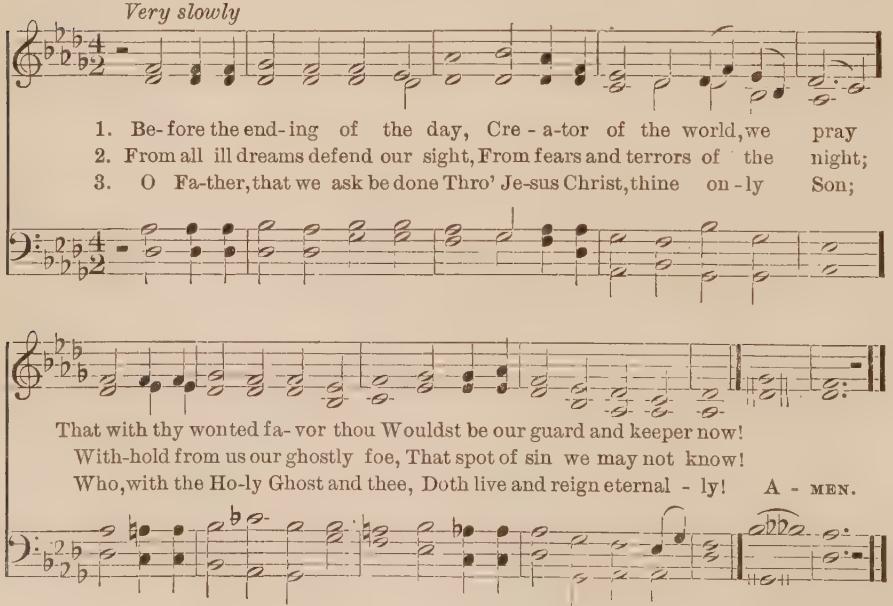
Wisps of Wildfire, by F. W. Boreham. Abingdon Press, New York. 245 pages. $1.75 net.

How does he do it? We can understand how a suggestive essayist such as Mr. Boreham can write one or two books, but how he keeps it up until the books amount to a library, and have them all so fresh and filled with color that every new one we are in a hurry to get, is a secret we would be glad to travel to his home in the Antipodes to discover. Get the Boreham habit, for it is a good one! By all means add this book to the list!—H. P.

Before the Ending of the Day.

To the Cathedral Choir, Fargo, N. Dak., and Professor Murr.

Words translated from the Latin of St. Ambrose (340–394) by JOHN MASON NEALE, 1852 — Rev. PETER EDWARDS, Mus. Bac.


Very slowly
1. Be-fore the end-ing of the day, Cre-a-tor of the world, we pray
2. From all ill dreams defend our sight, From fears and terrors of the night;
3. O Fa-ther, that we ask be done Thro' Je-sus Christ, thine on-ly Son;
That with thy wonted fa-vor thou Wouldst be our guard and keeper now!
With-hold from us our ghostly foe, That spot of sin we may not know!
Who, with the Ho-ly Ghost and thee, Doth live and reign eternal-ly! A-MEN.

Copyright, 1924, by PETER EDWARDS.

OUR BOOK TABLE.

Prayers for Women Workers, by Mrs. George H. Morrison. George H. Doran Co., New York. 244 pages. $1.25 net.

The wife of the gifted Glasgow minister found herself often called upon to lead in prayer at meetings. She adopted the plan of writing out prayers and committing them to memory. Thus the material of this book was born.

The contents are classified in sections, "For Morning and Evening," "For Week Evening Meetings," "For Missionary Meetings," "For Committee Meetings," "For Mothers' Meetings." A section of "Occasional Prayers" includes over 20 selections: for foreign missionaries, for the sick, for the grace of charity, for the misunderstood, for the lonely, for autumn, etc. Six short "Children's Prayers" are also given, and 28 pages of "Verses for Prayer-Building," six or seven prayer verses on each page, mostly from the Psalms and the New Testament.

The prayers are brief and direct, and will help any person, man or woman, to improve his or her style and quality in prayer: of which how many feel the need!

New Editions of the Bible.

Bible for Youth (The), with Introduction and Notes by R. C. Gillie and James Reid. Thomas Nelson and Sons, London. 1003 pages. 4/–.

In "The Bible for Youth" we have an attempt to provide a consecutive narrative of the Scriptures "intelligible to the minds of young people with the modern outlook." The editors, Rev. R. C. Gillie of the Marylebone Presbyterian Church of London and Rev. James Reid of Eastbourne, have sought to adapt their work to young people of from fourteen to eighteen, but we are inclined to believe that it is better suited to those of maturer mind. The average youth is not much concerned with the problems which the Old Testament raises: the problem of the present time is to make for reasonable acquaintance with the simple contents of the Bible.

The method which has been adopted is to give brief notes introductory to the Scriptures from which selections have been made. There is much in these notes with which those who hold a conservative view regarding the Bible will disagree, but the work has been done in a reverent spirit, and will be helpful alike not only to young men and women who wish a better understanding of the Bible from the point of view of the more modern scholarship, but to those who are asked to explain some of the difficulties which one must recognize in the Old Testament.

The purpose of the Bible is thus described: "It is a story of how God made himself known to man in the lives of these Hebrew people. . . . . All the time the men of the Jewish race were discovering God, because in their hearts and consciences God was seeking to make himself known to them. Some were indifferent to his message, and kept their hearts closed against his truth: but still God never gave them up. He persevered, like a great loving friend, trying to get them to understand: calling to him one great man after another who would listen, whispering to him his secrets that he might tell them to the nation. This light of God's truth and love shining constantly into men's hearts and minds is what we call revelation. They could never have known God had God not all the time been seeking to reveal himself: and it is this great story which the Bible tells,—how God made himself known to man."

Again, the editors have been happy in some of their definitions, as, for instance, when they tell us: "The business of the scientist is to tell us how things happen, but the business of the Bible is to get behind that and tell us what makes things happen."

Two-thirds of the volume is given to the Old Testament, and one-third to the New Testament. Most of the explanatory notes are to be found in the first part of the work.

Naturally one turns to see what the attitude of the editors is with reference to the resurrection and the atonement. After all, these are the essentials. They frankly acknowledge that there are those who deny the resurrection of Jesus Christ, but they give arguments for the resurrection from the grave, and conclude that something "just as real as the resurrection was needed to bring this change (in the spirit of the disciples) and to wipe out of their hearts the sorrow and tragedy of Christ's death."

From our personal regard for the editors and our assurance of their loyalty to the essentials of evangelical faith we wish we could recommend this book without reservation for the very class for whom it was prepared, yet we feel that to many immature minds that have not found the simple Scripture narrative a serious challenge to their faith, some of the notes might raise misgivings and doubts which did not exist. For the more mature mind we have no such hesitancy, realizing that having arrived at the age of discrimination the reader may reject that which challenges views which he has accepted. To such the book will be suggestive, stimulating, and helpful.—X.

The Old Testament: A New Translation, by James Moffatt. Volume 1, Genesis to Ruth. George H. Doran Co., New York. $2.50 to $6.

The title is misleading. This is not a "translation" of the Old Testament: it is Dr. Moffatt's rearrangement of the ancient Scriptures, translated and otherwise treated,—maltreated, some will say.

For instance, Genesis here begins with these words, "This is the story of how the universe was formed": a clause taken from 2. 4, translated in the Authorized Version, "These are the generations of the heavens and of the earth when they were created." Let Hebrew sharps say if Dr. Moffatt has given a true or even fair "translation," but any person can form his own opinion about this arbitrary rearrangement of the text. Observe, this is not a passage where there is alleged corruption.

Again, in the Preface Dr. Moffatt says that as an honest translator he has been obliged to distinguish strata of earlier historical books that have been "fused or confused in the traditional text." This he accomplishes by printing the alleged E narrative in ordinary type with brackets, the J passages in italic, and by double-bracketing passages "which are either editorial additions on later interpolations." Thus he adds functions of higher critic and commentator to that of translator, and the book becomes an indication of his personal views: for the critics by no means agree among themselves.

What we have, then, is a monumental bit of work by Dr. Moffatt which will occupy the attention of students who want to get his views and translations and interpretations. It is not a substitute for any of the straightforward translations of the Old Testament, and as critical theories change with the passing of the years, the work will come to be regarded with more or less curiosity.

As you read the Preface you feel that you are in the presence of a gentleman and a scholar. No one need get excited over anything that he finds within the covers of the book. Dr. Moffatt is entitled to his own opinions. His aim has been to present the Old Testament in "effective and intelligible English," giving as precisely as possible what any passage meant for the people to whom it was originally addressed.

Centenary Translation of the New Testament: Acts-Revelation, by Helen Barrett Montgomery. American Baptist Publication Society, Philadelphia. 724 pages, 4 x 6¼ inches.

This is the completion of Mrs. Montgomery's translation of the New Testament.

It has the same merits as the earlier part: readable translation, not trying to be different from the familiar versions, chapter divisions retained for convenience, verses noted in the margin, titles for each chapter and for subsections, brief book introductions, etc.

The translation is intended to signalize the completion of the first hundred years of the work of the American Baptist Publication Society: a grand way to celebrate such an anniversary!

The Study of the Bible.

Dictionary of the Bible (A), by John D. Davis. Westminster Press, Philadelphia. 840 pages, plus. $4 to $8.

Fourth edition of a reliable work, revised to date. This is a dictionary of the Bible, not of speculation about the Bible. Both reading matter and illustrations are sane, and there are numerous full-page photos of scenes in Palestine, also maps.

Historical Method in Bible Study, by Albert Edwin Avey. Charles Scribner's Sons, New York. 189 pages. $1.25.

An admirably calm and scholarly consideration of the problem at the root of current controversy over the Bible,—its historical validity.

The author takes the ground that conservatives and progressives should agree if possible upon the methods and principles of Bible interpretation: hence the book is a discussion and application of method. Preliminary chapters give, first, a fair statement of the conservative method and attitude, then of the method of historical criticism, which is what the author advocates.

He now applies the historical method to the O. T. as to the witness of external history, the available MSS., historical references and philological features, thought content and text structure. Similar application to the N. T. follows. Biblical history in the light of the historical method is then gathered up in certain conclusions, and a closing chapter on the place of the Bible in religious experience ends the study.

Conservatives and progressives alike should master such a book as this in order to understand the situation and retain respect for the other fellow's sincerity and scholarship, even though one does not accept his method or conclusions.

Our English Bible: The Story of Its Origin and Growth, by H. W. Hoare. E. P. Dutton & Co., New York. 336 pages. $2.

The author writes this interesting book from the standpoint of the relation of the Bible in English to the national life. Not much attention is given to the internal aspects of the successive versions, nor to critical questions. It is uncontroversial, popular, and historical.

But what a romantic story he has to tell! It begins in the Middle ages (597-1382) with metrical paraphrases and translations

from the Vulgate, until in 1382 the Wycliffe-Hereford Bible appeared. With the invention of printing Tyndale's New Testament (1525) set the pace for a number of editions in that 16th century. The Douai Old Testament (1610) and the Authorized Version (1611) saw the light in the 17th century, and the revisions in 1881-85.

A page of Tyndale's New Testament showing Matthew 5, with marginal notes, adds interest as a frontispiece.

We commend this volume to any who wish to review, or perhaps learn for the first time, this essential information about our Bible in English.

Biblical Studies.

Bible Story Book for Boys and Girls (The), by Jane Eayre Fryer. John C. Winston Co., Philadelphia. 320 pages, illustrated. $2 net.

As someone has said, "This is not just another book of Bible stories, but a book with a definite plan to meet the existing needs." The strong personality of Aunt Maria, an up-to-date relative, holds the interest of the reader from start to finish. The two children, Billy and Mary Frances, are perfectly normal non-pietistic young people responding to Aunt Maria's methods as any normal children would. Alas that there are so few Aunt Marias in the world! The appalling ignorance of the contents of the Bible is an accepted fact nowadays.

Every child's birthright is an acquaintance with Bible characters, which this book gives, leaving the reader with a reverence and love for the One in whose light all other personalities are dim.—M. W. M.

Dilemmas of Jesus (The), by James Black. Fleming H. Revell Co., New York. 213 pages. $1.50.

The minister of St. George's United Free Church of Edinburgh approaches 12 crises in the life of our Lord from the standpoint of the dilemma in which he found himself with more than one course open to him. The first dilemma was at Jordan: should he seek the baptism of repentance, or not? The last dilemma was on the cross: should he accept the challenge of the chief priests to descend from the cross in order to command their faith, or should he die?

The book is a fine sample of the Sunday morning sermons they get in Scotland: Biblical material explained and applied, so that a hearer gets something positive and varied out of the Bible to feed his mind and heart.

Holy Places and Precious Promises, by L. R. Scarborough. George H. Doran Co., New York. 179 pages. $1.60 net.

Sermons by Dr. Scarborough which describe his personal experiences in the Holy

Rev. James Black, D.D.

Land. With vivid descriptions of places where our Lord lived and worked and died he groups the Scripture passages associated with them. There is an intensity of spiritual appeal, with positive faith and assurance, that gives the book devotional value.

A worthwhile feature of the book is some 29 pictures, reproductions of kodak photos, which thus portray Palestine in 1923. In good American fashion, members of the party posed in nearly every picture.

Inner Circle (The): Studies in the Associates of Jesus, by Trevor H. Davies. George H. Doran Co., New York. 315 pages. $2.50 net.

Those who know Dr. Davies' previous book, "Spiritual Voices in Modern Literature," will welcome this new volume of his with eagerness.

Here we have 14 studies which in substance were preached in Eaton Memorial Church, Toronto. These studies run from John the Baptist, "The Last of the Hebrew Prophets," to Cleopas and another, "Changing Manifestations of the Changeless Lord." As indicated by these titles, the subject of each study personifies some outstanding idea: a strong and suggestive feature. Each study, again, has two or more subheads: thus, "The White Side of the Cross,—Simon of Cyrene," is developed under these heads,—the Dark Side, the White Side, the

Smile of God, the Fellowship of His Suffering, the Two Ways.

Dr. Davies' style is forceful and stimulating to thought and meditation and spiritual introspection.

Life in the Heights: Studies in the Epistles, by J. H. Jowett. George H. Doran Co., New York. 266 pages. $1.50 net.

We are told nothing of the origin of these 69 brief but meaty and varied studies. Each is three or four pages long. They are arranged in consecutive order of texts, from Romans 1. 10, "Prayer Answered, But!" to Hebrews 12. 13, "Road-Makers."

An Index would make the contents more readily accessible.

Lord We Love (The): Devotional Studies in the Life of Christ, by Charles R. Erdman. George H. Doran Co., New York. 138 pages. $1.50 net.

Fourteen chapters, centering thought upon certain scenes in our Lord's life. They first appeared as Sunday school lesson studies.

Dr. Erdman's work always shows spiritual insight and deep conviction and loyal love to Christ.

Never Man So Spake: Studies in the Teaching of Jesus, by Howard B. Grose. George H. Doran Co., New York. 267 pages. $1.75.

A study of Jesus Christ based upon the Bible record. Chapters at the beginning deal with the School, the Teacher, and the Teaching. Then follow nine chapters on our Lord's teaching concerning God, himself, sin, etc.

Dr. Grose is a clear writer and teacher. He quotes liberally, both prose and poetry, from others. The book is easy to read, and might be used in class work.

Church and Ministry.

Art of Preaching (The), by David Smith. George H. Doran Co., New York. 221 pages. $2.

Another book on preaching! And one quite worthy to stand among its predecessors in that unpremeditated series of works on this subject, which the last year has given us. Preaching as a vocation, by such authors as Bull and Erdman; preaching as a science, in such books as that of Dr. Ozora Davis; and now, "The Art of Preaching," by one well qualified to treat it so.

The distinguished author, to whom the Christian world is already in debt for "In the Days of His Flesh" and "Life and Letters of St. Paul," has used in this volume the same charm of style and of presentation, as well as the same depth and width of learning, which characterize the other two.

Besides these, he speaks out of a long and rich experience as pastor and preacher, and from an overflowing abundance of enthusiasm for preaching itself. He is an artist glowing with love for his art.

It is hard to believe that anyone seriously interested in trying to preach can read this book without catching the infection of its spontaneous enthusiasm for the work. It is specially to be commended to ministers who are beginning their work, and to weary veterans.

Finally, it is to be noted—as all the other recent writers on this subject seem to have agreed without any consultation with each other,—that he insists that the minister of a Protestant church, even today, should have the opportunity to become a preacher, since thus only can he possibly perform his chief function. Indeed, the book opens with an able chapter on "The Necessity of Preaching."—W. O. S.

Church and the Ministry in the Early Centuries (The), by T. M. Lindsay. George H. Doran Co., New York. 398 pages. $4.

Dr. Lindsay is principal of the Glasgow College of the United Free Church of Scotland, well known for his scholarship and ability. This book is the 8th series of the Cunningham Lectures. It is a remarkable account of the government and worship of the early church. It is a scholarly and painstaking piece of work. Very vividly the church in its beginnings is pictured, and the slow changes from the informal worship at the beginning to the elaborate worship and enforced unity of the fourth and fifth centuries. It is a wonderful book of reference, carefully indexed. Every question touching the life, worship, customs, government and officials, the divergent sects of those early centuries finds a satisfactory discussion, with footnotes and references for further reading. Its style is vivid. The story is interestingly told. Of value to laymen as well as clergy. For those interested in the controversy centering in the historical episcopate the facts that Dr. Lindsay produces in this book will have a positive bearing on the whole subject. For those who want a connecting link between the church of the New Testament and the church of the Middle Ages no better book could be found.—S. C. H.

In Quest of Reality, by James Reid. George H. Doran Co., New York. 200 pages. $1.75.

The author is the Mr. Reid who was a speaker at the Northfield General Conference in 1923, and who has accepted an invitation to be here again next August.

The contents of the book are five lectures on preaching delivered in the United Free theological seminaries of Scotland, dealing respectively with the preacher's task and

audience, some types of preaching, the technique of preaching, and the preacher himself.

Mr. Reid speaks from his own experience and point of view: we have not noticed a single quotation from the writings of others on this well worn topic. He exhibits reality in his own Christian character and ministry, and so every word in the book counts. Its value is not confined to students and preachers: every layman and woman in the church would be benefited by his wise and inspiring words.

Vocation of the Church (The), by J. H. Leckie. George H. Doran Co., New York. 255 pages. $1.50 net.

One of the first of a new series of books now being prepared for the press, called "The Living Church," edited by Prof. John E. McFadyen. This series is "to help people realize what a tremendous factor the church has been in history in view of the fashion to belittle the church as of negligible importance" in the modern world.

Dr. Leckie accomplishes this purpose in a remarkable manner, especially in the first part, which is devoted to the "Making of the Visible Church." It is well written, and abounds in sentences that are not easily forgotten. One of the main emphases in this historical portion is the essential unity of the faith of the church amid all its apparent diversity.

In Part II Dr. Leckie speaks of the vocation of the church as prophet, priest and servant of the kingdom. In his treatment of the church as priest there is too much emphasis on the books of later Jewish mysticism. The New Testament teaching, especially that of Hebrews, is somewhat neglected. As interpretive of the priesthood of Christ the church's message has been so thoroughly Biblical that the influence of Jewish apocalyptic literature is more subordinate than seems to be indicated in this discussion. While this section will seem to many to be somewhat unsatisfactory as pressing of the author's own view of the atonement, the section on the church as prophet is wonderfully illuminating. An interesting feature of this is the unfolding of the part played in the prophetic work of the church by the theologian, the specialist who works apart, yet exerts an abiding influence through his formulation of the church's faith.

The book asserts the divine calling of the visible church, and insists on its potent influence in the world today.—S. C. H.

Various Themes.

Codes of Ethics: A Handbook, by Edgar L. Heermance. Free Press Printing Co., Burlington, Vt. 525 pages. $4.

We all know that doctors and lawyers and preachers are supposed to have and to observe certain codes of ethics in their professions, but it will be news to most of us that appropriate codes are to be found throughout industry and commerce. The author of this volume has gone to the trouble of securing copies of their codes, trade customs, forms of contract, etc., from national and other organizations, and sometimes local codes. The Table of Contents lists no less than 132 separate items, many of which cover several codes: thus, "Advertising" has six associations and divisions. The official codes are printed without comment.

The existence of such ethical standards, enforced by an unwritten code of honor, speaks well for these organizations in American business and professional life.

Reduced from a full-page plate showing conventional costumes for women and angels in religious dramas, given in "Costuming A Play."

Costuming A Play, by Elizabeth B. Grimball and Rhea Wells. Century Co., New York. 144 pages, illustrated. $3.

In the present era of revived interest in dramatics in church and school and community a book like this should prove of great value. It discusses the theory and principles of costuming, and applies these to historic cases.

Thus, the reader first of all learns that every costume is a development of the tunic, skirt and cloak. The significance of colors, their use and combination, are explained: also dyeing and decorating textiles. Similarly stage lighting is explained, and its effect on different materials and colors.

Then follow 12 chapters dealing with costumes in Egyptian, Assyrian, Greek, Roman and medieval times, down to the Mid-Victorian and Civil War period. Full-page plates show different styles worn by four or more ranks in society, men and women separately: one of these plates is reproduced herewith. Descriptions of these plates give furthur hints as to making the costumes, as well as to ornaments and other accessories of dress. A closing chapter is devoted to the costuming of the religious drama, both Biblical and medieval.

Creed for College Men (A), by Hugh Anderson Moran. Macmillan Co., New York. 149 pages. $1.25.

The spirit of this book is even more than

its argument, which aims not only to render the faith in God reasonable, but also to lead men actually to experience his presence.

The author is an Oxford man who is a college pastor at Cornell University. From his contact with students in their lairs (perhaps fraternity houses,) he knows that they frequently hold informal discussions, called "Bull sessions," which start anywhere, at dinner-table, or in some man's room, and engage a little group in a debate which may run on into the night, as to basic questions of life, religion, and destiny. It is assumed that college men have creeds, and the effort is made to render these more articulate and consistent.

The book contains a good deal of keen analysis of the older materialism, the newer monism, mechanism, and behavioristic schools of thought. The style is clear, and at times epigrammatic, although the treatment is somewhat sketchy. The book is a real contribution, so far as it goes, to help young people either to unravel the tangles of their own thinking, or to lay on the table some questions which the light of another world will illuminate.—C. A. S. D.

Roman Christianity in Latin America, by Webster E. Browning. Fleming H. Revell Co., New York. 95 pages. $1.

The spirit of this volume is shown in the writer's admonition to the missionary about to enter the South American field: "The missionary is to enter Latin America not as the foe of Roman Catholicism, but as one who goes to the help of such people therein as have never known the power of vital Christianity and who never expect to experience it through the ministrations of the church of their fathers."

This is the verdict of 27 years of experience in South America, wherein the author has met success and distinction.—F. L. D.

Sometime, by Mary Riley Smith. E. P. Dutton and Co., New York. 60 cents.

A beautiful poem in five stanzas, exhorting to resignation and patience until "God's plans, like lilies pure and white, unfold," when we shall clearly see and understand.

The booklet is printed and decorated as a gift book.

ALSO RECEIVED.

Chinese Ginger: Recreation Programs, by Catherine Atkinson Miller. Missionary Education Movement, New York. 85 pages, with drawings. 50 cents.

Chapter 1 tells how to bring China to the local church, giving a Chinese slant to the program, the invitations and posters, the costumes and decorations, etc. Another chapter explains how to get up a Chinese feast, with several recipes. Then follow a dozen different plays or stunts derived from Chinese customs, with adequate description of plans, costuming, etc. A closing chapter describes over 25 Chinese games such as children can play.

There is plenty of novel material in this pamphlet to entertain and incidentally awaken missionary interest on the part of young people.

Happiness and Health: How to Pray in Faith, and Be Healed of Disease, by John Jacob, Box 604, Kansas City, Mo. 89 pages.

Personal opinions by the author, derived from study of the Bible, upon several subjects allied to the title. In 12 chapters, rather dogmatic and assertive, and not likely to command universal assent.

Presbyterian Handbook, 1925. Presbyterian Board of Publication, Philadelphia. 128 pages. 10 cents.

Presbyterian Christian Endeavor Manual, 1925, by R. P. Anderson. Presbyterian Board of Publication, Philadelphia. 112 pages. 25 cents.

Two pages given to each week, with daily readings, Bible Hints, Suggestive Thoughts, Illustrations, Quotations. Very suggestive.

AMONG LATEST BOOKS.

Aspects of the Way, by A. D. Martin. Macmillan Co., New York. 171 pages. $1.50 net.

Bible Quotation Puzzles, by J. Gilchrist Lawson. W. P. Blessing Co., Chicago. 52 puzzles. $1 net.

Changing Church and Unchanging Christ (The), by R. H. Coates. George H. Doran Co., New York. 235 pages. $2 net.

Christian Church and Liberty (The), by A. T. Carlyle. Doran. 159 pages. $2 net.

Christianity, Which Way? by Charles Sparrow Nickerson. Century Co., New York. 228 pages. $1.75.

Church and Woman (The), by A. Maude Royden. Doran. 256 pages. $2 net.

Code of Deuteronomy (The): A New Theory of Its Origin, by Adam C. Welch. Doran. 224 pages. $2.

Doctrine of the Infallible Book (The), by Charles Gore. Doran. 63 pages. $1 net.

Eternal Life in Action, by J. C. Massee. Fleming H. Revell Co., New York. 205 pages. $1.50.

House (Samuel Reynolds) of Siam, by George Haws Feltus. Revell. 256 pages. $2 net.

Philosophy of Religion (The), by D. Miall Edwards. Doran. 318 pages. $1.75 net.

Sermon on the Mount (The), by H. A. Meier. Central Publishing House, Cleveland, O. 165 pages.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

Dear Sir,

Your valuable magazine has been sent to me in India for a number of years, and has been much appreciated.

Besides enjoying it myself it is a most valuable paper to pass on to our educated men. I often use material from it, and I imagine many of the sermons in it are reproduced in our native language. We often wish the women in our Bible school could read English and be able to enjoy all the good reading we have.

It is kind of friends to make it possible to send copies to missionaries. May God bless you in your work! I have always had a desire to go to Northfield.—A. E. S.

Receipts, Dec. 15 to Jan. 15.

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18909 .....$5 00

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Africa (Dan Crawford).
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Labrador (Dr. Grenfell).
18924 .....$3 00

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Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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INTERNATIONAL SUNDAY SCHOOL LESSONS.

THE LIFE OF JESUS.

March 1. Christ before Pilate.

Matthew 27. 11-31.

Events followed in quick succession after Gethsemane. The teacher should read the accounts in all four Gospels, for each of the evangelists devotes much space to the incidents of the next few hours, and only by reading all four accounts can one steep his mind in all that took place.

Our lesson for today deals with the civil trial before the Roman governor. The Jewish sanhedrin had already met and condemned Jesus to death for blasphemy, but this was only a gesture, as they had not the power of death. They now appear before Pilate as accusers of our Lord, and they prefer a political charge, that he had claimed to be king of the Jews.

Answering Pilate's direct question our Lord admitted his identity, but not now king in a political sense, John 18. 33-37.

Our Lord is not prominent in the lesson, though he is the pivot on which it all turns, and it was on this occasion he witnessed a noble confession before Pilate (1 Timothy 6. 13). His destiny rather throws into prominence the two men Pilate and Barabbas.

Pilate.

The words and actions of Pilate reflect our Lord's innocence. He appears as a Roman judge who knowingly sent an innocent man to death. He was more intent on maintaining good standing with the Jews than on doing rigid justice. Again and again he said he found no legal fault in our Lord: he should therefore have acquitted him and let him go. He wanted to do the right thing, even in a round-about way: hence his expedients, his alternative proposals. But he was overborne by the wicked persistence of the religious leaders and the clamor of the crowd.

Barabbas.

The choice of Barabbas is one of the darkest details in the crucifixion story. Think of such a one being preferred to Jesus Christ! That, says Dr. Snowden, is what came of putting Lord Jesus to a vote. What would the choice be today?

But the incident is an acted parable of the gospel: a guilty and condemned man set free, while our Lord takes his place on the cross prepared for him! This pictures the Biblical doctrine of substitution, the substitutionary theory of the atonement.

> Bearing shame and scoffing rude,
> In my place condemned he stood,
> Sealed my pardon with his blood:
> Hallelujah, what a Saviour!

The hand and counsel of God.

How these tragic happenings impressed our Lord's immediate followers is revealed in a glimpse we get of the company in Acts 4. 23-31:

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together, FOR TO DO WHATSOEVER THY HAND AND THY COUNSEL DETERMINED BEFORE TO BE DONE."

March 8. The Saviour on the Cross.

Luke 23. 33-46.

Our Lord's three sayings on the cross recorded here give keys to the lesson portion.

1. *"Father, forgive them: for they know not what they do!" (34). Groups around the cross, 33-38.*

What were they doing? What had they done? For answer let us look at the groups around the cross during these most solemn hours in the world's history.

Here is a group of Roman soldiers, doubtless utterly ignorant of and indifferent to the significance of the event. They were just doing their duty: three more criminals paying the death penalty. THEY KNEW NOT that they were perpetrating the greatest

tragedy in all history, on one hand, or that on the other hand in their actions they were fulfilling ancient prophecy concerning Messiah. (Psalm 22. 18.)

The people stood by gazing soberly as their cry "Crucify him!" was fulfilled before their eyes. THEY KNEW NOT how far their choice of Barabbas and their cry for the crucifixion of Jesus influenced Pilate to make the fatal decision.

Some of the rulers were there who had engineered the whole tragedy. They were the prime instigators, the persistent promoters of the crucifixion. A group of them stood yonder, and sneered, saying, "He saved others; let him save himself if he be Christ, the chosen of God!" What if he had! THEY KNEW NOT the dilemma in which our Lord was placed by this repeated challenge of the rulers (35), the soldiers (37), and the impenitent criminal (39), "If thou be . . . ." But self-preservation could only be by the sacrifice of devotion to his mission and love of a world in sin.

How blind men are to the meaning and results of their intentions and actions! Yet blindness, ignorance of results, is no excuse. It is SIN, and must seek forgiveness.

Make it clear that though these were the actual participants in that tragedy, it was our sin too that sent the Son of God to the cross.

2. "Today shalt thou be with me in Paradise!" (43.) What the cross meant, 39-43.

Our Lord's second saying recorded here, "Today shalt thou be with me in Paradise," suggests that this episode in which the two criminals have part is an object lesson of the whole meaning of the cross.

Both men at first abused our Lord. But something happened to arrest one of them. Maybe our Lord's prayer for the forgiveness of his persecutors astonished him, and suggested the vileness of his own heart and the possibility of forgiveness for himself. Note his actions: he checks his associate, he confesses his own criminality and admits the justice of his penalty, he realizes the fear of God. Then he speaks of the innocence of Jesus, and turning to our Lord at the moment when he was touching bottom he expresses faith in him as king, and asks to be remembered when he comes to reign.

What triumphant vision and faith! What confidence in Christ's willingness and power to benefit him!

Our Lord overgranted his request with the promise of a speedy entrance into Paradise, "today" and "with me"!

Thus from the side of our crucified Saviour one man went with him to glory, the other did not.

Every man must meet Jesus at the cross. Faith in him as our sin-bearer is the only way of salvation.

3. "Father, into thy hands I commend my spirit!" (46). The death of Jesus, 44-46.

Physically, all the narratives make it plain that Lord Jesus consciously yielded up his spirit: it was different from ordinary human death. Nature was convulsed and darkened. The thick, gorgeous veil that hung in the Temple between the holy place and the holy of holies,—symbol of separation between the holy God and sinful man,—was rent from top to bottom as if by unseen hands above.

Theologically, the atoning death of Christ is the central fact of Christianity. We cannot know or explain the infinite mystery of it, except as we take the words of Scripture, such as that he died as the Lamb of God, the just for the unjust, etc. It occurred at 3 p.m., just when the passover lamb was being sacrificed in the Temple, bearing symbolically the sins of Israel.

But whatever it means theologically, its practical meaning to each one of us is all-important. It was there my sins were expiated, my forgiveness achieved, my access to the Father assured. And all my ascents in Christian experience must be in full view of the cross!

March 15. Our Lord's Resurrection.
John 20. 1-16.

Jesus of Nazareth has been crucified, and his dead body lies officially sealed in a rock-hewn tomb. Is that the end of him? Our hope of redemption awaits an answer. We are at a crisis in the world's history.

There will be a temptation today to talk at large about our Lord's resurrection and all that is said about it in the Gospels and epistles. It will perhaps be more profitable, however, to confine our attention to the lesson portion so as to master the important evidence it affords.

This evidence is partly firsthand, what John himself saw; partly the story that Mary told John that same day of what she saw (18). The narrative bears the stamp of truth, little details being related as if by an eye-witness.

The evidence is varied,—physical, Scriptural, angelic, personal:

Evidence physical: the empty tomb and the vacated grave cloths, 1-10.

At the earliest convenient moment Mary of Magdala and other women ("we," 2) came to the tomb to anoint the dead body of Jesus with spices. The first thing they noticed was that the stone door was rolled back. Mary inferred that the tomb was empty, and in her excitement starts off on a run to tell Peter and John at their homes in the city. The news excites them too, and they hurry to the tomb on the run.

Note what happens when they enter the tomb.

There lie the grave cloths, the napkin that was wound about the body's head lying apart by itself. But the body is gone! There is no disorder. Evidently, then, the tomb has not been rifled and the body stolen. What can have happened?

If, as many scholars think, the cloths, steeped in spices, retained the shape as if they still contained the body, and the napkin was still folded as if around the head, a miracle must have been performed, for the body is gone and the cloths are undisturbed.

Peter and John observe all this, but cannot explain it, and return home.

"That hour of darkness preceding the dawn, with all its rapid movement of excitement and strange emotion of mystery and aimlessness of action, was symbolic of what Christianity would have been apart from the risen Christ: hope disappointed, love bereft, faith vanquished!" says Dr. Campbell Morgan.

Evidence personal: the resurrected Lord, 11-16.

Peter and John return home, but Mary lingers at the tomb, not understanding what has happened but weeping for love of her lost Lord. She looks into the tomb again, and sees two angels. Presently (so Chrysostom suggested,) a look upon their faces leads Mary to turn around, and she sees a person behind her. She does not recognize him at once, but the tone of the familiar voice as he pronounces her name, "Mary!" reveals her Master, living again.

The empty tomb and the vacated grave cloths are only negative, circumstantial evidence of resurrection. The living Jesus affords direct corroboration.

Paul makes the truth and value of the gospel to depend on the historicity of the resurrection of the body of Jesus and of the dead, 1 Corinthians 15. 14, 15, 17.

Nowadays many are "taking away" our Lord from the Virgin's womb, the Bethlehem manger, the empty tomb. Let us familiarize ourselves with and understand prophecy and fulfilment in the Scripture records (9), and we shall not fear and weep, but believe and rejoice!

March 22. The Forty Days and the Ascension.

Luke 24. 36-53.

There are no indications of time in the lesson portion, and a reader might suppose that it all happened that Easter Sunday evening (13, 29, 33). Other Scriptures, however, tell us that the ascension did not occur till 40 days later. Luke seems to telescope them here.

We have, then, first an account of the appearance of our risen Lord to the "Eleven" (33) and the Emmaus disciples in Jerusalem, 36-43. There is little profit in discussing his resurrection body: no one can explain it. Our Lord gave proof of being a living person in a real but different body, not a disembodied spirit.

Next follows a sort of summary of our Lord's teaching during the 40 days' appearances, or it may be his parting words, 44-49.

Finally, the lesson relates briefly the ascension, 50-53. Instead of just disappearing as at other times, he rose from earth in their full view while in the act of blessing the disciples, and a cloud received him out of their sight. After which they returned to Jerusalem, no longer in fear and doubt, but filled with joy and constant in Temple worship.

Jesus Christ and the Old Testament, 44, 45.

We have been studying the life of Christ. What has been the source of our information? The Bible. But is the Bible true? Can we rely upon it?

Many are telling us nowadays that the Old Testament is a mere literary patchwork comprising late forgeries, interpolations, editorial errors, and what not. They say the Gospels contain later inventions and interpolations imposed by the authors and editors upon a mere skeleton of facts. It is a serious situation. An unreliable Bible means an unreliable Christ.

The evidences of the historic reality of Jesus of Nazareth have been formulated by Christian scholars in the past, and are unanswerable. And Jesus Christ in turn becomes a witness to the reliability and authority of the Bible. They stand or fall together.

In order to discredit the endorsement, as historic, involved in our Lord's references to O. T. persons and places and events, infidels and others say that in the days of his flesh he knew no more than the average Jew, he did not know what modern criticism thinks it has uncovered regarding the character of the O. T. records. But will any believer dare to say that the risen Lord did not know what he was talking about,—on the contrary, was entirely mistaken and misleading,—when he explained the fulfilment of things concerning himself written throughout the Hebrew canon? Surely not!

The statement is that there was no break or change in his teaching as a result of his death and resurrection. "This is what I told you while I was still with you, that everything must come true . . . ." (Weymouth, Goodspeed). He established the reliability of the Hebrew Scriptures by focusing them upon himself.

Worldwide commission to evangelize, 46-49.

Having given the disciples to understand his own words and the Scriptures, Christ now makes his suffering and resurrection the basis of worldwide preaching of repentance and remission of sins.

The disciples were to take up this message as witnesses.

Not in their own power, but in the enduement of power from on high.

Arguments and opinions about the resurrection are likely to continue without end. Contact and communion with the living Christ give the certainty we crave.

The believer today exercises his highest service as a witness to Lord Jesus. And the same Holy Ghost power is available.

March 29. Closing Period of Christ's Ministry.

The teacher must decide whether to review the whole life of Christ or only the lessons of the quarter.

Only by frequent reviewing can one keep fresh on any subject, and a brief sketchy review of our Lord's whole life today will not be overdoing it. Prepare your list beforehand of outstanding events and teachings from the circumstances of his birth to his ascension. Memorize outstanding sayings. Clear up any perplexing questions in the mind of your scholars.

Allow plenty of time for a review of this quarter's lessons, for though they cover only the last week of our Lord's life (Passion week), with one lesson on the 40-days period, they occupy about one-third of the space in the Gospels. The death and resurrection of our Lord are the most weighty events that ever happened in the world's history. Be sure that you scholars are familiar with the facts recorded in the Gospels!

But knowing the Bible facts is not enough. We must understand their meaning and their application to ourselves. Let the teacher, then, be a witness in the power of the Holy Spirit to Jesus of Nazareth, son of Mary, Son of God, through whose death and resurrection the glad story of repentance and remission of sins can be told to all the world!

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

MARCH, 1925.

SUNDAY, 1st. *The house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God. 2 Chronicles 5. 13, 14.*

We bless thee, O Lord, for thy house! It is a sure resting-place, a window from which we can see heaven, a height standing on which we can overhear sweet music from other worlds. Meet us at the altar, and let the rising of our song unto thee be a challenge to which thou wilt reply with further revelation of love!—Joseph Parker.

MONDAY, 2nd. *O how love I thy law! It is my meditation all the day. Psalm 119. 97.*

To secure a strong and powerful spiritual life God's Word every day is indispensable.—Andrew Murray.

TUESDAY, 3rd. *For their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word, that they may all be one. John 17. 19-21.*

When will sectarian bigotry end and God's army move forward an unbroken phalanx? Only when the Saviour's prayer for their sanctification is answered. Holiness gives harmony, as selfishness and sin breed strife, prejudice and division.—L. L. Pickett.

WEDNESDAY, 4th. *God be merciful to me a sinner! Luke 18. 13.*

A prayer that fits us all! The poor man who uttered it little thought that his words would become the channel of supplication for multitudes. He has been the helper of a multitude that no man can number.

THURSDAY, 5th. *This is the victory that overcometh the world, even our faith. 1 John 5. 4.*

Faith is not a pious arrangement of the day before we sleep, a smoothing out of its creases and a cleaning of its spots while we pray: it is itself the daily life we have to live!—Mark Guy Pearse.

FRIDAY, 6th. *The Son of man is come to seek and to save that which was lost. Luke 19. 10.*

Give me a faithful heart,
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for thee!

SATURDAY, 7th. *And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto*

one of the least of these my brethren, ye have done it unto me! Matthew 25. 40.

The parable brings real comfort to those whose outlook is depressing and whose circumstances seem to restrict the possibility of their usefulness. To know that little things may be done by us in the same spirit of consecration in which others have accomplished great things lends new hopefulness to the weary and often disheartened worker. It is possible for the loftiest love to be seen shining in beauty in the heart of the lowliest deed, and you may be certain that, whoever fails to recognize it there, he for whom it is intended will not miss it.

SUNDAY, 8th. . . . . *That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. 1 Kings 8. 29.*

The house of God is the place of the presence of God. Learn to go alone to the house of God for quiet meditation!—John Timothy Stone.

MONDAY, 9th. *I will delight myself in thy statutes; I will not forget thy words. Psalm 119. 16.*

Never open the New Testament till you have said to yourself: "Now, O my soul, let us proceed no further till we have set him of whom we are now to read before us!" Never hear a chapter of the Gospel read without seeing, as if you had been there, all that is read about!—Alexander Whyte.

TUESDAY, 10th. *The sower soweth the word. Mark 4. 14.*

Combining the three versions of the parable of the sower, we find that the characteristics of a good hearer are,—he understandeth the Word, he receiveth it, he keepeth it. Apprehension of the Word, faith in the Word, obedience to the Word. Meditate, believe, obey, "that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ"! —W. B. Jennings.

WEDNESDAY, 11th. *Continuing instant in prayer. Romans 12. 12.*

"As I look back over my life," said one in years, "I regret I have not spent more time in prayer. I could have accomplished more for the kingdom."

THURSDAY, 12th. *Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Luke 24. 27.*

I am afraid that some of us imagine we have got beyond the Old Testament, and therefore hardly ever turn to its ancient pages. Believe me, the Testaments are one, as the day is one,—twilight and noontide; as the year is one,—vernal promise and autumnal largess: so are the Testaments of God one. And no man can profoundly interpret the New Testament who is not profoundly conversant with the Old.—Joseph Parker.

FRIDAY, 13th. *Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea! Matthew 18. 5, 6.*

Blessing on the little hands
Whose work is yet undone!
And blessings on the little feet
Whose race is yet unrun!
And blessings on the little brain
That has not learned to plan!
Whate'er the future holds in store,
God bless the "coming man"!

SATURDAY, 14th. *Isaac dwelt by the well Lahai-roi. Genesis 25. 11.*

Isaac dwelt there, and made the well of the living and all-seeing God his constant source of supply. Glorious Lord, constrain us that we may never leave thee, but dwell forever by the well of the living God!—Charles H. Spurgeon.

SUNDAY, 15th. *Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Isaiah 29. 13.*

Mere forms of worship can never satisfy a God who craves the devotion of the heart. —John Timothy Stone.

MONDAY, 16th. *And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light. Luke 16. 8.*

Jesus did not commend this man for being unjust, but he commended him for making the surprising discovery that the true object of commercial transactions is the making of friends. Though a child of this world, he saw what many of the sons of light did not see. Commerce has caused many wars: it has too seldom caused friendships.—F. W. Norwood.

TUESDAY, 17th. *Wherefore let him that thinketh he standeth, take heed lest he fall! 1 Corinthians 10. 12.*

If there is no other door open, heaven's gate is never shut to the faithful.

WEDNESDAY, 18th. *Quicken me, O Lord, according to thy word! Psalm 119. 107.*

This really gives prayer its power, that

I take God's thoughts from his word and present them before him. How indispensable God's Word is for all true prayer!—Andrew Murray.

THURSDAY, 19th. *That which thou sowest, thou sowest not that body which shall be. . . . . So also is the resurrection of the dead. 1 Corinthians 15. 37, 42.*

I like to think of the time when the dead shall rise from their graves. We read part of this chapter in what we call the "burial service." It is an unfortunate expression. Paul never talked of "burial." He said the body was "sown,"—sown in corruption, sown in weakness, sown in dishonor, sown a natural body. If I bury a bushel of wheat I never expect to see it again, but if I sow it I expect results. Thank God, our friends are not buried: they are only sown!—D. L. Moody.

FRIDAY, 20th. *And it came to pass that when Jesus was returned the people gladly received him: for they were all waiting for him. Luke 8. 40.*

How joyous was the feeling in the Bethany home when they knew the Lord Jesus was coming! Would his coming be joy to us today?

SATURDAY, 21st. *Casting all your care upon him, for he careth for you. 1 Peter 5. 7.*

There are briars besetting every path
That call for patient care,
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on thee
Is happy anywhere!

—Anna L. Waring.

SUNDAY, 22nd. *The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Galatians 5. 22, 23.*

To have all these is possible to me, and it is my fault, not the fault of the Holy Spirit, if these graces are not in full bloom in my character. What a power Christianity would be if all who profess and call themselves Christians were thus adorned!

MONDAY, 23rd. *Wherefore God also hath highly exalted him, and given him a name which is above every name. Philippians 2. 9.*

Never see his name even in pen or pencil, and never hear his name in a sermon, or in a psalm or prayer, without seeing his face at the same time and falling down before him!—Alexander Whyte.

TUESDAY, 24th. *Ye are my friends if ye do whatsoever I command you. John 15. 14.*

Life should be one long talk between God and us. No day should close without our talking over its history with our patient, loving Lord, entering into his confessional, relieving our hearts of their sorrow, and all their bitterness, in the act of telling him all.—F. B. Meyer.

WEDNESDAY, 25th. *Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place, and hear thou in heaven thy dwelling place: and when thou hearest, forgive! 1 Kings 8. 30.*

The great prayers of the Bible are not men's prayers. Solomon never prayed that great dedication prayer out of his own head, until he had taken that head to have it sanctified, refined, ennobled, and enriched by special communion with the Father of all true sanctuaries.—Joseph Parker.

THURSDAY, 26th. *There are diversities of gifts, but the same Spirit. 1 Corinthians 12. 4.*

Let us not overlook the fact that the Holy Spirit is a lover of variety! He never destroys individuality, but rather delights in it. Uniformity of action or idea is no sign of deity.

FRIDAY, 27th. *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, ... let us draw near! Hebrews 10. 19, 22.*

Yes, brethren, blessed be God! we have privilege to pass through the second veil into the holiest by the new and living way which Christ hath opened for us.—L. L. Pickett.

SATURDAY, 28th. *Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward! Matthew 10. 42.*

"In the name of a disciple," that is, as a disciple of Christ and for his sake. That kind of giving, even to the least of God's "little ones," never fails to bring with it its own reward, which means the Lord's reward. And oh, how many are waiting for the "cup of cold water"!

SUNDAY, 29th. *I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Romans 1. 16.*

You may always be quite sure that the nearer you get to the heart of our gospel, the nearer you get to those things without which we cannot live and without which we cannot die.—G. H. Morrison.

MONDAY, 30th. *Blessed are those servants whom the Lord, when he cometh, shall find watching! Luke 12. 3.*

Would that blessing be yours if he should come today?

TUESDAY, 31st. *God is our refuge and strength, a very present help in trouble. Psalm 46. 1.*

The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismayed?

—Anna L. Waring.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

The Cost of Friendliness.

John 15. 13, 14; 1 Samuel 20. 1-4, 16-42; 2 Samuel 1. 26. March 1.

Friendliness costs LOVE.

The word friend comes from an old English word that means "lover." Then convey thy love to thy friend as an arrow to its mark to stick there, not as a ball against a wall, to rebound back to thee: for a friend loveth at all times!

Friendliness costs CHARITY.

Charity in your home, for this should be the first place to find friends. But how often do we permit an uncharitable spirit to show itself toward those we love, that we would never dare to exhibit to others! True friendliness will dignify and beautify all relationships.

Friendliness costs SERVICE and SACRIFICE.

Thou art my friend. To thee
All knowledge that I have,
All skill I wield, are free!

Friendliness costs EXPRESSION.

A story is told of a red-hot wedge of iron which was stolen from a foundry and dropped by the thieves into a snowbank when they found themselves pursued. For a short time it seemed safely hidden, but soon somebody noticed a curious melting of the snow over the place where it had sunk down, and soon there was a hole clear down and rising steam which betrayed its hiding place.

Thus it is with friendliness. If it is worthy of its name, it must in some way, somehow, find expression.

There is a wise Chinese proverb, often painted on the doorposts of business houses, which reads, "By united hearts mud turns to gold." This also applies to friendliness.

* * * * *

A wealthy business man, whom everybody loved and trusted, heard of a business friend of his who was going under. He could neither hire money nor secure credit, and the cold looks of associates were sapping the courage out of him.

The rich friend, knowing the other would not accept money outright, called at his house and asked him to walk down the street with him, taking a way that led through the business section of the city, and calling in a casual way in several business offices, but saying nothing of his friend's troubles.

People said: "He must be all right, or Mr. B. would not walk abroad with him."

That was rare friendliness, costing something, but worth the cost.

* * * * *

A blind man was asked what he thought the sun was like.

"Like friendship," he replied. "For as the world without the sun would be a dead world, so a man without friends would be a dead man."

The Master's Method of Winning Followers.

John 1. 35-51. March 8.

"Among my most treasured possessions," said a son who had recently lost his mother, "is a pair of gloves I gave mother on her last birthday. When I breathe into them they assume the form of those hands that were ever stretched forth to soothe and serve. There is nothing which thrills me as if in her presence like those gloves stamped with the impress of her fingers."

Christ so stamps himself upon believers that if we inbreathe his Spirit (as we ought,) we can reconstruct his methods in soul-winning.

* * * * *

An evangelist's wife said to him: "You tell interesting stories when you are trying to win some one, but I think it is the Word of God that brings conviction, and you ought to use it more."

The evangelist acted upon his wife's suggestion, and the use he made of the Word brought many to repentance.

Christ used the Bible in winning men.

* * * * *

"Yer heart is never so full of its own worries that ye can't crowd in a little care for those of other folks if ye only think so," said Mrs. Rooney, pausing over her washtub to answer one who was suggesting to her that she had enough troubles of her own without taking on those of a sick

neighbor. "If ye crowd yer heart so full of others' troubles that yer own get crowded out, it ain't no great loss. Anyway it ain't the empty-handed folks that's helping others lift their burdens, if ye take notice: it's them with burdens of their own to carry."

What burdens did our dear Lord carry when on earth! Yet there is no record of a single opportunity for helpfulness that he did not grasp and use to win others.

* * * * *

"Tracts everywhere!" said a youth with a sneer as a Christian lad handed him a leaflet as he left the church.

"No," replied the lad quietly with a smile, "there'll be no tracts in hell!"

The sentence echoed and reëchoed in the young man's mind, forcing upon him the fact that there would then be no gospel invitation, no gospel entreaties. He read the tract and gave his heart to God.

Preparation for Winning Others to Christ.

Matthew 4. 18-20; Acts 1. 14; 2. 1-4. March 15.

A lady who was a great worker in the social activities of her church, but had failed to win any of her Sunday school scholars to Christ, while riding on the train one day met a Christian worker to whom she confided her anxiety about her class. The other faced her and put this question to her:

"Can you tell me what became of Noah's carpenters?"

"No," she replied.

"Well," said the worker, "they helped build the ark, but they were not themselves saved in the ark."

Instantly it dawned upon the lady that she had been trying to lead others to Christ when she herself had no real experimental knowledge of him as her Saviour.

The first requisite in winning others to Christ is to be Christians ourselves.

* * * * *

A professor in a certain college says that after a religious meeting he took a long walk with a student, intending to speak to him about his soul. "But I was afraid. The walk ended, and I had said nothing."

A month later the student openly confessed Christ. The professor grasped his hand and told him how glad he was. The student replied:

"Yes, professor, but you are the man that would let me go to hell! That Sunday afternoon we took a walk I was hoping every minute you'd talk religion with me, but you did not."

Prepare for soul-winning by giving to the winds your fears! Depend upon it, if God leads you to a person with his message he will send that message into the person's heart.

* * * * *

Spurgeon once said: "I know of a minister who went to see a dying laboring man, and the man growled, 'Tell him to begone! I want none of the likes of him to disturb me.' He called again, and received the same answer, and yet again, and when half way up the stairs he heard an oath and would not intrude. He continued to call till he had numbered twenty times, and after each call he spent an hour in his study, praying for the man. Once more he called, and the man said, 'Well, as you are so set on it you may come in!' He did go in, and led that man to Christ."

In your preparation for soul-winning you must excel in patience, perseverance, and prayer, for you may need all three to touch the secret spring in every man's heart.

* * * * *

If at that last great day some shining soul
Shall to thy spirit breathe this secret sweet:
"Dear heart, but for thy love and zeal discreet
I ne'er had reached this fair celestial goal,"
In truth it will the gifts of fame outweigh,
And all the treasures of the East beside!

What Can I Do to Win Others to Christ?

1 Peter 3. 8-16; 1 Thessalonians 1. 8. March 22.

A Pullman porter was whistling away as he was working, when a gentleman stepped up to him and said:

"That sounds like a religious song, porter! Why are you whistling it?"

To which the porter replied: "Jes' to get folks to asking me what piece it is, so I can ask 'em if they are right with God. Are you?"

The question was the beginning of that passenger's conversion. He learned later that that porter never made a trip without winning some one to Christ.

If we are in earnest we will not be long in finding our talent and how to use it for the glory of God. Have you yet found yours?

* * * * *

"Did you find out how far Cana was from Sychar?" one Sunday school teacher asked of another.

"No," was the quiet reply, "I didn't mention those places, I was so interested in trying to find out how far some of my scholars were from Christ."

R. P. Anderson says: "Sunday school pupils are often invited to join the church, but not always asked to accept Christ as their personal Saviour."

The Sunday school is a field ripe and easy to harvest, for here you can gather

them in one by one, here you have a right to question them, and here you have the opportunity for simple straight talks about Christ.

* * * * *

Relay runners from the Y. M. C. A.'s carried a message of greeting from the mayor of New York to the mayor of Chicago. Each carried the tube containing the message for half a mile, then passed it to the next runner. In less than a week the message was delivered.

Such coöperation is what is meant by being coworkers with Christ, even if but for half a mile, each doing his best in the chain of circumstances that brings a person to decision.

* * * * *

Win others by

W—riting letters
I—nvitations, the more personal the better
N—atural ways, moving from the commonplace to the spiritual
O—bedience to the Holy Spirit's promptings
T—estimony, telling what Christ means to you personally
H—elpfulness in time of trouble
E—liminating self
R—ight living, than which no argument is more convincing
S—imply trusting that Christ will finish what you have begun in his name.

Friendliness as Expressed through Evangelistic Missions.

Matthew 9. 35-38; Acts 8. 35-37. March 29.

At a convention of the Indian Y. M. C. A. held at Flandreau, S. D., it was voted that the Y of the Sioux Indians should support an Association secretary in India.

"The sight," said one present, "of the sons of Sitting Bull, Red Cloud, American Horse, Spotted Tail, and Young-Man-Afraid-of-his-Horses subscribing to send the good news of the gospel to the heathen in India was a splendid concrete example of the worldwide friendliness resulting from the message carried to that warlike tribe by evangelical missionaries."

* * * * *

A teacher in China called a colporter into his school, bought a copy of everything he had, then turned to the colporter and said:

"Your religion is genuine. We are Confucianists, but we don't believe it enough either to practise it ourselves or to try to get any one else to accept it. But you Christians give time and money to your religion, going about doing good, being friendly with us all and trying to make converts, while bearing all sorts of revilings and curses. And I am going to help you."

Friendliness as expressed in evangelical missions breaks down prejudice.

* * * * *

A young Princeton student named Wray became fired with foreign missionary zeal. He was thoroughly good, but because he was slow to learn the language he was sent to an obscure station. The natives could not understand his talk, but they could understand his walk. One of the native workers said to the class he was teaching:

"To be a Christian is to live as Mr. Wray lives, going about doing good."

* * * * *

The wife of an evangelist in Korea says she did her most effective preaching when she dressed the body of her dear baby girl that had left her with her prettiest frock, laid a rosebud in its waxen fingers, then called the women in to see it. They sobbed out in astonishment, and one said:

"You've fixed your baby up to go to a lovely place, and you expect to see her again! When ours die, we throw their poor little bodies out for the dogs to eat. We have no hope of ever seeing them again. We want to know about your Jesus friend, who will take care of your baby and let you have her again when you die!"

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

MARCH, 1925.

Sunday, 1st. John 9. 13-34.

There was purpose in bringing the restored man to the Pharisees. Jesus has broken the sabbath; the man who was born blind has followed the direction of his healer, and so has broken the sabbath: now let the Pharisees deal with the case in the manner it deserves. They are sure that a man from God would not dare to exercise power to heal on the sabbath day. Such an impulse could come from evil alone. There are some of their number, however,

who feel that the suggestion is outrageous. In the dispute that followed they ask the restored man what impression he had formed of the character of his benefactor. Immediately the reply comes forth, "He is a prophet," a representative of God.

Prejudice works strangely. The Jews now began to doubt the reality of the cure itself, until the parents of the man had been consulted. It seems incredible that God should not be bound by human theories. The parents are not to be drawn into the controversy. This is their son: he was born blind, now he sees. Who wrought the miracle they know not. The responsibility is shifted to the man himself.

Already these bigoted men have decided on their course. A man who allows himself to be cured on the sabbath day must be expelled from an institution known as the church of God! His sentence was "absolute banishment from all religious meetings, and absolute giving up of intercourse with all persons, and was formally pronounced with curses."

It is a sad spectacle! We need to guard ourselves in times of theological controversy, lest we lose our tempers. Most persons involved in controversy live to regret it, and are humiliated at the recollection of their words and acts. These men were doubtless sincere, but their anger led them to denounce the Son of God, to call good evil, and to cruel and vindictive action against a man who had been delivered from one of the saddest experiences of human life.

Our God and Father, we are afraid of ourselves! Our hearts are deceitful and desperately wicked. Our prejudices and passions pervert our judgments. Guide us by thy Holy Spirit, that we sin not against thee! In Christ's name. Amen.

Monday, 2nd. John 9. 35-41.

The man who is cast forth in vindictive scorn makes a great discovery. Ostracized by those who had never related themselves to his misery excepting by tossing him an alms, he finds himself recognized and accepted by the Son of God. Verse 35 is a whole gospel. Jesus heard, Jesus found. Jesus heard what had been said, what the church and the home which should have given thanks had done, what courage the man had displayed, sought him and found him. At first the man's knowledge was too limited for him to fully understand the significance of the phrase, "Son of God," but as his acquaintance with Jesus increased he believed sincerely and whole-heartedly.

Brooke says: "The man's recovery of sight is typical of what is going on in the sphere of spiritual enlightenment. The eyes of the unlearned are opened to see. Those who claim the light of education, by refusing to obey, have blinded themselves. The Pharisees, who claim to see, cannot escape responsibility for their failure to do what they claim to have the power of doing. Their guilt remains."

Watkins says on verse 39: "Judgment is not the ultimate end of his coming, for he came to save the world, but it is an end, and therefore a result. The special form of the word rendered "judgment" in this place is used nowhere else by St. John, and indicates that what is here thought of is not the act of judging, but the concrete result, the sentence pronounced after judgment. His coming was a bringing of light into the darkness of men's hearts, a testing of the false and the true, and as men accepted or rejected him they pronounced a judicial sentence upon themselves. That light judged no man, and yet by it every man was judged."

Dear Lord, we rejoice in thy loyalty! When we cease to believe in ourselves, when our nearest and dearest are discouraged by our perversity and give us up in despair, thou comest to acknowledge us, and challengest us with thy love. Help us to be worthy of thy love! Amen.

Tuesday, 3rd. John 10. 1-21.

This is one of the most beautiful allegories in the Scriptures. It is based on the Old Testament, and suggests some of the favorite passages of the Master and of his disciples. The reader should turn to Psalm 23, Jeremiah 23. 1-4, Ezekiel 34, and Zechariah 11. 4-17.

It is a story of rebuke, comfort and challenge. It rebukes the faithless pastors of Israel, it comforts the outcast and neglected, it challenges the followers of Jesus to courageous, generous defence of the helpless, harassed children of men. If the primary rebuke was to the prejudiced and censorious pastors of Israel, it is also a rebuke to all careless and harsh pastors in every age. We must beware of assuming the prerogatives of Christ. There are some things that no hierarchy may assume. The guardianship of the door is not delegated. Christ is the door, Christ is the chief shepherd of the sheep in every age and in every place.

Notice the characteristics of a true pastor. He knows intimately the members of his flock. They are not just sheep: they each have a name, and the intimacy of pastor and sheep is such that the pastor calls by name, and the sheep knows the tone of voice or spirit of the pastor. The pastor leads: he does not follow and drive. His voice is a directing, restraining, protecting voice, that is, he is a teacher. His presence in sight of his flock gives guidance and assurance. They observe his walk as well as his voice. He is himself the way to shelter and safety. He admits and guards those admitted. Even the under-

shepherds reach their particular charges by first meeting the challenge of the chief shepherd.

On verse 14 Brooke says: "The mutual understanding between Jesus and his followers is compared with the relations between Father and Son. It is based on his readiness to sacrifice himself. And there are other sheep beside those of the Judean fold who must be brought into the one flock. The author is no doubt thinking of those beyond the pale of Judaism. The Father's love is based upon the Son's willingness to gain through death the wider sphere of work. The value of such a sacrifice consists in the fact that it was voluntary. Voluntary sacrifice, even unto death, is the condition of full Messianic work, is the Father's command."

O thou great Shepherd of the sheep, whose love reaches beyond the grave, we worship thee! Thou knowest us individually, thou callest us personally. We bless the name of our shepherd. Teach us how to go, protect us in our distresses! Amen.

Wednesday, 4th. John 10. 22-39.

There are three theories as to time. The Feast of Dedication occurred two months later than the preceding events. Some think the two months were spent in and around Jerusalem, not in open and public ministry, but in private instruction. Feeling was too tense for public challenge of the rulers. It would have precipitated the end. Others think that Jesus withdrew into Galilee and organized the mission of the Seventy recorded in the other Gospels. A great scholar of the last generation, Westcott, suggests that the true reading of the narrative would make this passage belong to the preceding, and all events to have taken place at the Feast of Dedication.

Anyhow, Jesus comes to grips with the nationalistic party, and insists that the mission of the Messiah is not political, but spiritual. His extra emphasis is on the word and will of the Father. Their failure to appreciate his mission and his message was not due to lack of teaching, but to a false attitude on their part.

Verses 27, 28 are important. A twofold attitude on the part of the sheep is met by a twofold revelation of the shepherd's heart. The sheep hear and follow, the shepherd knows and gives. The emphasis is on "the security of the gift, both inwardly and outwardly." McClymont says, "The security promised is not absolute: it depends of necessity on man's free-will, which determines at every moment his relation to the Saviour. Here, as elsewhere in the Gospel, eternal life is represented as beginning in time, although lasting through eternity."

The intimacy of relationship between Father and Son is so perfect that the almightiness of the Father belongs to the Son. It may be that there is no necessity to see metaphysical "oneness" of nature in verse 30, but as McClymont says, "Oneness in power and will is certainly implied, a 'dynamic fellowship,' and such fellowship between the Father and the Son implies unity of essence." This was undoubtedly the impression produced on his hearers, and therefore they accused him of blasphemy, and were ready to stone him to death. The stones were already lying in the cloister ready for the execution of blasphemers. Jesus demands the cause of execution, and they give it: "Thou makest thyself equal with God." His reply is based on the phraseology of the Old Testament as relating to the messenger of God. They will not hearken to his words, but try to arrest him with a view to the death penalty.

O Lord, who speakest to the heart and callest to our affections, we pray that we may serve thee for love's sake! Make our wills thy will! As we learn of thee may we live like thee! Amen.

Thursday, 5th. John 10. 40-42.

The peril in which Jesus found himself led him to withdraw from Jerusalem and carry on a mission of teaching and helpfulness in Perea, the region in which John the Baptist had borne witness and baptized multitudes. Here Jesus remained for about three months. The story of his ministry is recorded in Matthew 19, Mark 10, Luke 10. In it he sent forth the Seventy on a mission of power, he met those who questioned him on divorce and other problems, he blessed little children, and challenged the rich young ruler to walk in the uplands of sacrifice and spiritual devotion with him, he told men his estimate of Herod Antipas. It may be that the entire section of Luke's Gospel extending from 9. 51 to 18. 34 belongs to the period covered by these three verses.

If Jerusalem will not receive him, Perea seeks him with eagerness. The populace recalls John the Baptist, and realizes that this man is indeed the greater One of whom John bore record. Watkins says, "His spiritual intuition in advance of the generation in which he lived, was itself a sign, and all things which he had said about the Messiah had, in the events which had taken place since they had seen him in that place before, been proved to be true. The witness of the past is linked to that of the present. The enthusiasm which John had kindled still burns."

What a contrast there is between verses 31 and 42, Jerusalem taking up the stones to stone our Saviour, Perea giving him a large faith! This division among men concerning him is inevitable. He himself declared, "I am come to set men at variance." The preaching of the gospel is and

always will be a savor of life unto life and of death unto death.

We seek wisdom from above, O God, in order that we may be actuated by true and sincere motives whenever we pass judgment on our fellows! Help us to recognize those whom thou dost send. In Christ's name. Amen.

Friday, 6th. John 11. 1-44.

Critics of varying types have stumbled over this record. Some say that such miracles are impossible, and therefore the record is unhistorical; some, that each of the cases of raising the dead mean no more than restoration from a prolonged trance, although Jesus must have been wonderful to accomplish such a work; some, that the omission of so stupendous a miracle from the other Gospel records casts doubt on its authenticity. Garvie, however, although an advanced critic, ventures to affirm that he believes there are several pronounced indications of a valid testimony. He says, "The writer is more than ever convinced that the witness is not romancing; if he is, he is one of the most consummate realists in fiction, for so vivid is the impression he makes of reality." He also says, "If God cannot and will not raise the dead, then Lazarus was not raised. But if God can and will, it is credible that the prayer of Jesus was answered, and the power of God was revealed through him, and thus his filial confidence in God was justified. If we believe that Christ was raised from the dead, need we disbelieve that God through him raised Lazarus? Here we must leave the problem, as no logical demonstration can solve it; for the solution is bound up with the faith in himself Christ inspires in us, and the experience of the eternal life through that faith which becomes ours."

A comment on details of the narrative would mar the strength and appeal of the story. The emphasis laid on the friendship between Jesus and the Bethany household is precious in its suggestiveness, as also the reference to his tears, which were manifestly due to sympathy. Moffatt translates it, "Jesus burst into tears." Few statements have touched the human heart as the simple words, "Jesus wept," revealing the depth of his compassion and the breadth of his sympathy for man in the presence of death.

Our Saviour and our friend, in sorrow we crave thy sympathy, in our doubt we seek thy faith, in our despair we ask for thy courage! As we face the circumstances of this day, may it be with the assurance that is born of faith and hope! Amen.

Saturday, 7th. John 11. 45-57.

The power displayed by Jesus made a profound impression. His presence excited the populace to such a degree that the Sadducees and other rulers of the Jews felt alarm lest the Roman authorities become suspicious. Caiaphas therefore advances the plea that rather than have Rome interfere and strip the nation of its last rights it would be better for one man to be given up to death. Just what amount of warrant for their fears may have existed we cannot guess, but there was no excuse for the sacrifice of Jesus on such a plea. Hearing of their plans the Master withdrew for a season.

Such a narrative as this chapter bears its own credentials. The author is undoubtedly writing from a definite point of view. He is giving us a pen portrait of Jesus as the Lord of life, one who has life in himself and who has the power to give it to another. But Jesus is shown as acting in a natural, unassuming manner, seeking aid from his Father, accomplishing a stupendous thing by the power he received from God. If we deny the possibility of what has been called the abnormal we may set on one side such a narrative, but if we are prepared to acknowledge that wondrous things may happen to him who has penetrated to the heart of the eternal mystery we shall hesitate a great deal before expressing opinions about such a record as this. Headlam defines a miracle as follows: "A miracle means really the supremacy of the spiritual forces of the world to an extraordinarily marked degree over the mere material." After an analysis of the whole problem he says, "The moral I draw is that the evidence for miracles (not every miracle,) is good, and that to attempt to deny them on a priori grounds is singularly unscientific."

Almighty God, we thank thee for the gospel! In it thou revealest the mighty power which brought again from the dead our Lord Jesus Christ, and that power quickens our souls. Let it manifest itself in our hearts this day! In Christ's name. Amen.

Sunday, 8th. John 12. 1-19.

Was this feast given in the home of Martha and Mary, or in that of a neighbor called Simon the leper? Had Martha gone to help with the meal while Mary rendered a gracious tribute to the Lord? If not in their own home, were they related to Simon?

The scene itself is analyzed by Brooke as follows: "Mary leaves the serving to her sister, and taking a pound of spikenard, genuine and costly, anoints Jesus' feet, perhaps a natural detail considering the custom of reclining at meals. Judas protests against the waste. The author adds that his motive was greed: he was a dishonest steward. Jesus answer, 'Let her keep' (? what remains,—the whole could hardly have been used) 'for my burial. The poor will be with you longer than I.' He thus

uses the incident to prepare his friends by significant hints for the coming tragedy. In the synoptists this anticipation of the future is attributed to Mary. The Lord's saying can be interpreted more in accordance with this view. 'Let her keep it! Such was her purpose. Let it not be thwarted!' As interpreted above, the whole incident is natural, and used by the Lord, after his custom, as the occasion of teaching."

The hour of crisis having arrived, Jesus makes his triumphal entry into Jerusalem. John's narrative supplements those of the other evangelists, and assumes a knowledge of them. His object is one of challenge. He has made known the Father's name, he has done the Father's works: now he will speak and act without reserve. Not only do the multitudes of Galilee recognize him, but many of Judea and Jerusalem bear witness to his glory. What will the rulers do with the Christ of God? "In contrast with the enthusiasm of the multitude we see the chagrin of the Pharisees, who feel as if their power was slipping from their grasp, and are driven to the conclusion that there is nothing for it but to adopt the relentless measure advocated by Caiaphas."

Eternal God, forgive us the coldness of our devotion, the slowness of our hearts to meet the challenge of our Lord! May we be inspired to dare great things for him who gave his all for us! In his name. Amen.

Monday, 9th. John 12. 20-36.

It has sometimes been asserted that we are indebted to Luke for the universalism of the gospel, but that is hardly true. Luke did emphasize this aspect of the teaching and work of Christ, but John does so no less emphatically. John says, "God so loved the world," and John alone tells us that on the day before the Passover Jesus addressed the Greeks who desired to see him, and spoke of his drawing power among all men.

McClymont says that John's object in the narrative is "to illustrate Jesus' sense of the necessity of his sufferings and death as a means of bringing mankind into fellowship with his glorified being, a sacrifice which, as he intimated, was to have its parallel in the life of service to which he called his followers; and also to show how he was strengthened by a voice from heaven for the fate from which his human nature shrank, a voice which he bade the multitude to regard as a warning to themselves. This warning he interprets in a few solemn words, after which he withdrew into a brief seclusion, from which he only emerges to be delivered into the hands of men."

Apparently we are to understand that if Christ had not died on Calvary he would have remained a man born of the Jews with a message for the Jews. It is Calvary which gives universal significance to Jesus. His insight into this larger mission not only for himself but for all who follow in his steps comes through struggle. As Brooke says, "He is troubled, he is in doubt, he prays. And the answer to prayer is clearer vision and the assurance of success. The judgment of the world is near, and the overthrow of its prince. Christ's elevation through death to the glory destined for the Messiah will enable him to draw all men unto him."

These Greeks were born Gentiles. They probably came from Galilee and Decapolis. They appear to have been proselytes, and to have come to Jerusalem for a religious purpose. Did Jesus grant the interview? We are not told. Philip tells Andrew, and Andrew tells Jesus, and Jesus ejaculates, "Now is the Son of man glorified!" In verse 25 "the law of life through death, of self-realization through self-sacrifice, is here applied to human character and conduct."

Our Father in heaven, thou hast no favorites! In every nation thou wouldest have men taught the gospel. Thou willest that all men should live. Enlarge our sympathies, we beseech thee! Make us eager to win all men for our Master! In his name. Amen.

Tuesday, 10th. John 12. 37-50.

Evidently the incident just recorded took place in the Temple precincts. Jesus then withdrew, possibly to Bethany.

There is something very solemn about the quotation from Isaiah. It seems to indicate a law of life, that the power of obedience depends on its exercise. As with other spiritual endowments, they become atrophied by disuse. Light is a challenge: not to walk in the light is attended by peril. Faith is a divine gift: not to exercise it is to close the door on the larger, more blessed life. Watkins says on verse 39, "The words, 'They could not believe,' must be taken in their plain meaning as expressing impossibility. The apostle is looking back upon the national rejection of Christ, and seeks a reason for it. He remembers how our Lord himself had explained his method of teaching by parables, and had based it upon this prophecy of Isaiah. The principle was that which has been repeated in his last public words (verses 35, 36), that power used is increased, and power neglected destroys itself. Here, then, in these prophetic words was the reason they could not believe. Wilful rejection had been followed by rejection, which was no longer within the power of the will."

Verses 44-50 are a summary of the teaching of Jesus according to John. It shows us that John regarded faith in Jesus to be equivalent to faith in God. As Brooke puts it, "He is for men the final revelation

of the Father. He came to enlighten, to dispel moral and spiritual darkness. His chief purpose was not to execute the Messianic judgment of men, as some had thought, and rejected Jesus in consequence. Salvation, not judgment, was the object of his coming. But the rejection of him and his message involved judgment. Refusal to accept his words would condemn men at the last day. For the message was not self-taught. In substance and method of teaching he carried out God's command who sent him. What he spake he spake as God told him."

Guard us, O God, from such neglect of grace as will destroy our power to receive thy grace! In the day of opportunity may we put forth all our powers in knowing and doing the will of the Father! In Christ's name. Amen.

Wednesday, 11th. John 13. 1-11.

These verses contain much that is most important. John says that the meal took place before the Passover, that all that took place was voluntarily assumed by Jesus. He was not a man trapped or snared by plotters, but one filled with love who sacrificed his life for others.

John does not deal with what we speak of as the Lord's Supper, and which other evangelists record: he refers to the love feast or "Agape" of the early church. The feet-washing is a remarkable incident performed in the light of knowledge of his origin and destiny, and also in the light of knowledge of treachery and a possibility of denial among his disciples. Jesus did not allow his actions to be regulated by the spirit of other people. He was always true to himself and his origin.

Garvie says: "So eager was the love of Jesus that his disciples should be delivered from the spirit of ambition, rivalry and faction, which threatened their unity and so imperilled the continuity of his work by them, that, conscious of his dignity as Son of God, and also of the urgent necessity of their conversion before he was taken from them, he stooped to the slave's service, mainly as an example of humility, even as on a former occasion he set a child before them, but also, as the conversation with Peter shows, as a symbolic act of the cleansing from sin without which they could not be his disciples, and which he was imparting to them even as by his example he was making them penitent and obedient. . . . . Affection for him prompted imitation of him, and imitation meant liberation from their faults of purpose and spirit."

O Lord, strengthen us to put on one side all that interferes with the expression of thy love! May we learn of thee to become meek and lowly in heart! Accept our thanks for all that thou hast done that we might live! Amen.

Thursday, 12th. John 13. 12-20.

We must not overlook the significance of verse 12. Our Lord did not stand over his disciples, but placed himself on their level, reclined at table in the midst of the company, and thus directed their attention to what he had done. He acknowledges the implications of the words, "Master and Lord," "Teacher and Lord," titles expressing respect for his position and ability: it is with this fully in mind that he has performed the act of feet-washing. The incident was deliberate. There is a debt of love from which no one can obtain discharge. There is a divine imperative which all must recognize.

On verse 15 McClymont says: "The example lay not in the form of the act, but in the spirit which prompted it. It is the privilege of self-sacrificing service that is here enjoined, with indirect reference to the cleansing power of active love. To fulfil the command in a literal sense, as has been annually done by certain dignitaries both of church and state, including the ruler at St. Peter's, is a superficial interpretation that may be accompanied with a habitual disregard of its spirit."

What Jesus asks of his followers is obedience to the light. If we know, we are to act in the light of our knowledge. His teaching is intolerant of a disobedient life. Action according to understanding is the key to blessedness.

The shadow haunting Jesus is revealed in verse 18. It is that of a treacherous friend, a man who has enjoyed intimacy and has a vision of the ideal life who plots its destruction.

On verse 20 Watkins says: "The thoughts presented to their minds in the preceding verses are, (1) their mission as his servants; (2) the betrayal by one of their own number; (3) the announcement of this beforehand, that in the event it may be confirmation of their faith. They are to go forth, then, and to be content if their path is as that which their Master has trodden. They are not to be disheartened by treachery even in their midst, for this he has foreseen. The words spoken when they were called to be apostles still held true. Their honor and encouragement are in the fact that they are apostles from him, as he is an apostle from the Father. This truth is one of those solemn utterances on which he would have them dwell, and is therefore introduced by, Verily, Verily."

Thou art our teacher, O Christ, and we pray that we may learn and do thy will! Thou art our Lord: make us obedient to thy word! Help us day by day to imitate thee in loving service! Amen.

Friday, 13th. John 13. 21-32.

Garvie says: "Jesus had been foreseeing the base act of betrayal for some time, but at this moment he realized it with intense emotion. His love had been stirring against Judas' hate, and made its last appeal in the choice morsel offered to him, a token understood only by the beloved disciple, the witness. His words, 'That thou doest, do quickly,' express his final judgment on the fixity of Judas' evil purpose: it is not approval, but acquiescence in his deed. Better that the deed should be done with the possibility of reaction after action, penitence after crime, than that the purpose, hindered and delayed, should breed more inward corruption. Two other reasons for this acquiescence may be suggested: first, Jesus recognized that it was his Father's will that he should thus be betrayed, and secondly, as he enjoined, so he himself practised non-resistance to evil done to himself. Only after the spirit of Jesus had been relieved by the withdrawal of the traitor could the call to mutual love be given."

In contrast with the picture of Judas Iscariot we have the pregnant phrase, the disciple "whom Jesus loved." Such a disciple needs no name. His glory is in life's prize which has come to him in the love of such an one as Jesus. It is this verse which has given so much point to the internal evidence in favor of the authorship of the Gospel by John the son of Zebedee.

Did Jesus speak the name of Judas or indicate the traitor so emphatically that all in the room might hear? Or did he whisper the token to John? Some one has suggested that if the name had been made public Judas would never have got out of the room, but I see no warrant for the idea. I do see significance in Jesus declining to name the man, and in his giving Judas the token of a friend. He would have won him if he could.

One of the most powerful analyses of Judas' character is that by Marcus Dods in the "Expositor's Bible." We quote one paragraph:

"The best use that Judas could think of putting Jesus to, the best use he could make of him whom angels worship, was to sell him for £5 ($25). He could get nothing more out of Christ than that. After three years' acquaintanceship and observation of the various ways in which Christ could bless people, this was all that he could get from him. And there are still such men: men for whom there is nothing in Christ, men who can find nothing in him that they sincerely care for, men who, though calling themselves his followers, would, if the truth were told, be better content and feel that they had more substantial profit if they could turn him into money."

Merciful Father, save us from the denial or betrayal of our Saviour! If we are in peril, warn us! If we tamper with the defences of our souls, show us our folly! Make us loyal and true in our devotion! In his name. Amen.

Saturday, 14th. John 13. 33-38.

The glory which awaits him and the anguish of the interval do not prevent the Master from realizing that his going will mean his loved ones will be orphaned. The phrase "little children" seems to have burned itself into the soul of John. It haunted his old age, it filled the imagination of the early church. In the days ahead they will know him in a new fashion, and to prepare themselves for the glory that is to be they must learn a new commandment. Watkins says, "A new and different commandment, by which his spiritual presence would be at once realized and proved. Love of one another, and therefore sacrifice of self for another's good, would be, in the truest sense, a realization of his presence in their midst."

The inspiration of our love for one another will be the recollection of his love for us. The union of loving hearts is to be the badge of the new order which Jesus inaugurates. "The apologists of the first centuries delighted in appealing to the striking fact of the common love of Christians, which was a new thing in the world."

The word of Jesus about going away from them was too much for Peter. He knows not why Jesus should go beyond them. If he is facing peril, why should not his disciples share it? He himself is prepared to face any hazard in defence of his Master and friend. McClymont says, "Jesus knew Peter better than the disciple knew himself. He understood the mingled strength and weakness of his ardent and impulsive nature, and in words of solemn warning he predicted that Peter would that very night come far short of his professions. The warning is recorded by all four evangelists, two of whom also tell us of the expressions of incredulity with which it was received by the disciples; and it stands as an imperishable monument of Christ's wisdom and foresight."

Merciful Lord, if we have sorrow, suffering or bereavement to bear, may the consciousness that thou art with us assuage our grief and make us strong! Save us from desperate acts! Keep us in the peace of God! Amen.

Sunday, 15th. John 14. 1-11.

Brooke says of the arrangement and character of the final discourses of this Gospel: "The language and the theology of the author are conspicuous. And yet we cannot escape the conviction that a greater than John is here, or fail to ask whether something of his style and theology was not learned in the Upper Room."

Men who are perplexed and despairing are told to trust God and their Master. The testing time of life is dangerous to a nominal faith. We must not think of the Father's house as a material building. The word is metaphorical. The Jews thought of heaven as the habitation of God. "Mansions" is a word meaning "abodes," "resting places," and not rooms in a building. "Many mansions" does not mean different degrees of happiness or attainment, but rather that every one beloved of Christ shall find himself near God.

How are we to understand the words, "I will come again, and receive you unto myself"? Do they refer to what is sometimes called the second coming of Christ, or parousia? Watkins says, "This clause has been variously explained of the resurrection, of the death of individual disciples, of the spiritual presence of our Lord in the church, of the coming again of the Lord in the parousia of the last day, when all who believe in him shall be received unto himself. The difficulty has arisen from taking the words, 'I will come again,' as necessarily referring to the same time as those which follow, 'I will receive you unto myself,' whereas they are in the present tense, and should be literally rendered, 'I am coming again.' They refer rather, as the same words refer when used in verse 18, to his constant spiritual presence in their midst, whereas the reception to himself is to be understood of the complete union which will accompany that spiritual presence: a union which will be commenced in this life, advanced by the death of individuals, and completed in the final coming again (compare 17. 24)."

The goal of Christian experience is union with God, in God. The way to that union is Christ, in whom God dwells, by whom God is revealed, through whom God reconciled the world unto himself. We miss the point when we discuss details. Jesus concentrates in the central fact in heavenly experience. If he is the way, it is because he is the truth of this experience; if he is the truth, he is also the source of the living energy which generates this experience and consciousness in the hearts of those who believe on him. There is no other way of experiencing union with God than that indicated by Jesus.

O God we would build ourselves on thy faithfulness! Thou wilt not leave us, nor forsake us. Thou wilt be a present help in trouble. When the journey ends it will be at the door of thy abode. Keep us faithful until the goal is reached! In Christ's name. Amen.

Monday, 16th. John 14. 12-24.

How could the disciples do greater works than the Master? His works were limited in location, their works were worldwide in scope: is this the explanation? In his earthly ministry he was sent to the lost sheep of the house of Israel, his heavenly ministry is to other flocks among the Gentiles: is this a greater work? He cannot have meant greater physical triumphs, for he cured all manner of diseases and raised the dead. Was the work of apostles greater because by the death and resurrection of Christ was set free a power capable of quickening Jews and Gentiles who were dead in trespasses and sins? I think so. And I am quite sure that spiritual quickening is mightier and more significant than physical healing. The craze for healing today is a hazard to the church. We were wiser to refrain from presumption, to trust the knowledge and skill of trained physicians, and meanwhile do for the world what no doctor pretends to have power to do, bring to it the regeneration of the soul which faith in a risen Christ effects.

Two other blessings are promised, answers to prayer and the abiding presence of the Paraclete. In prayer addressed to the Father we are to use the name of Christ, and he will join himself to our petitioning and make it effective. Not only so, but he will also pray for us on his own behalf. And a Comforter will be given us. Paraclete bears the following meanings: (1) A person called to the side of another, an agent or advocate. That sense of paraclete is conveyed somewhat in the passage, "If any man sin, we have an advocate with the Father." (2) A person who consoles. But this meaning must be guarded. It probably is not the meaning of the word in verse 16. Advocate is nearer to the meaning. This presence is to be eternal. He reveals himself to those whose souls are sensitive to the spiritual and eternal. He witnesses to that which is true. He expresses himself in fellowship, inspiring and directing men.

Almighty God, may we be the means whereby the reality of thy love shall be known to the people of our own day and our own clime! We thank thee that thy love is not partial. Thou lovest us as thou didst the men of Galilee. Make us worthy of that love! In Christ's name. Amen.

Tuesday, 17th. John 14. 25-31.

The coming of Jesus and the coming of the Holy Spirit are expressions of the Father's will and purpose. The ministry of the Spirit is a teaching and enlightening work. A knowledge of the words and deeds of Jesus is inadequate. It is limited by circumstance, and by the ability of man to comprehend. His going will release spiritual forces and abilities which will make truth wider and deeper. The Holy Spirit will represent Jesus as Jesus represented the Father. As has been said, "This Gospel is itself an illustration of the ful-

filment of the promise, not only in the reproduction of Christ's teaching but also in the new light shed upon the meaning of his words."

On verse 27 Watkins says: "He will leave them as a legacy the gift of peace. And this peace is more than a meaningless sound or even than a true wish. He repeats it with the emphatic 'My,' and speaks of it as an actual possession which he imparts to them. Peace on earth was the angel's message when they announced his birth; peace to you was his own greeting when he returned victorious from the grave. He is our peace, and this peace is the farewell gift to the disciples from whom he is now departing. The contrast is not between the emptiness of the world's salutations and the reality of his own gift, but between his legacy to them and the legacies ordinarily left by the world. He gives them not land or houses or possessions, but peace; and that his own peace, the peace of God which passeth all understanding."

Holy Father, we would dwell in thy peace! We seek the gift of the Spirit of our Master and Lord. We long to be quickened in all pure desires, and equipped for all spiritual service. Amen.

Wednesday, 18th. John 15. 1-8.

These words may originally have been uttered as a parable, and immediately after the passing of the cup in the Last Supper. They emphasize the true nature of discipleship. It consists in vital and intimate union of relationship, in rich fruitfulness of service, in utter dependence on Christ for life, energy, vitality. Unfaithfulness carries a penalty in severance from him who is the soul's true life. Fidelity to him brings glory to God and deep confidence in his willingness to answer prayer.

Brooke says: "Two thoughts are prominent here, the pruning needed to get rid of useless branches and to ensure the fruitfulness of the rest and the intimate union between Christ and his disciples, symbolized by the relation of the branches to the vine. We must compare the Old Testament teaching which represents Israel as the vine. Christ is in the spiritual sphere what the vine stands for in nature in respect of human necessity. He is the source of spiritual strength which satisfies men's needs. As always, he is subordinate to the Father. The vinedresser cuts out the useless branches, pruning the rest to make them bear more fruit. So the Father has glorified the Son by cutting out the traitor. Christ's teaching, which is of the Father, has pruned the rest, if they are true to him as the branches in the vine."

Our Saviour, we would live in thee and for thee! We would be the media through whom thy love and power may be communicated to others. Save us from useless and profitless living! Amen.

Thursday, 19th. John 15. 9-17.

Garvie says: "As Jesus' enjoyment of God's love depended on his obedience, so also the disciples' joy in his love would be fulfilled only as they fully obeyed. Of his love he had given the surest proof in the sacrifice he was to offer, and now he called them into the most intimate relation of friends, not servants, to whom his confidence would be fully given, and whom he had freely chosen to service, to boldness in prayer, to love."

There are three elements in the life of love as here portrayed by Jesus. They are obedience, fellowship, and power to be fruitful. The object which Jesus has in view is the development of a joyous, sweet, and perfected life. This life expresses itself in terms of friendship. It creates friendship with God, and develops a friendly society. Jesus does not occupy a position to which he was elected by the suffrages of patriotic men. Rather has he chosen them to enter into a life, joyous, loving, fruitful, of which he is the source. Brooke says, "They have not chosen him to carry out their ideas of what Messiah should do, but he has chosen them to carry out his work, and bring it to a successful and permanent issue. And whatever they ask God in his name as his accredited messengers, the things that they know he himself would ask, God will give them. Then the great command is reiterated, and they are reminded, that obedience will cost them dear."

Dear Lord, grant us grace to devote ourselves fully to thy will! May we walk in the light as thou art in the light, and so have fellowship with thee and with all good men! Enrich our lives with heavenly grace! Amen.

Friday, 20th. John 15. 18-25.

If the relationship into which Jesus introduces believing souls is one of friendship with the divine and friendship with kindred hearts, it is also one of hatred on the part of those who resent the spirituality, truthfulness, and purity of the life and teaching of our Lord. The more we are like him, the more shall we be apt to identify ourselves with his experience. The love of the world, which is the antithesis of Christlike love, is characterized by selfishness. Anything that disturbs it, or appears to criticize its motive, is resented by it, and leads to persecution. The followers of Jesus must not fail to remember that such experiences as befall them would not be theirs if it were not for the fact that they represent their Lord.

Watkins says of verse 21: "The hatred is here traced to its true cause, which is igno-

rance of God. The apostles were those sent by Christ. He himself was the apostle of the Father. They would hate his messenger, and hate him, the messenger of God, because they knew not God. . . . . Hatred against the disciples is hatred against the Master whom they represent. Hatred against the Son is hatred against the Father whom he represents. Hatred of the Father! There can be no greater darkness. The sinfulness of sin has in this thought reached its limit. God is love. The heart that can hate love has hardened itself, and cannot be loved."

There is something searching about this entire passage. Few of us have found anything but complacency among those who are lovers of the world. Has the spirit of the world become modified with the passing of time? Are the essential things of the spirit of Christ winning their way to popularity? Are we to fear that we have been compromising? Can it be that the things of Christ have not received emphasis in our character?

O God, in Christ thou hast changed and satisfied every human relationship, thou hast brought us into a new world! We bless thee for thy goodness. Help us to live separated and satisfied lives! In Christ's name. Amen.

Saturday, 21st. John 15. 26 to 16. 15.

There is something challenging in the way Jesus exalts the position of his disciples. He speaks of the Spirit of truth as being sent to bear witness to himself, and immediately emphasizes the importance of the witness which these men will also bear. Their mission will extract the sting from the persecution and disability which they will be compelled to suffer at the hands of those who will resent their mission and in the name of organized religion heap persecutions upon them. The reason for hostility is ignorance of God and his method. Jesus then warns his friends against forgetting their relationship to himself and the significance in the eternal purpose of both his coming and his going. Their grief is overwhelming them because they regard death as a calamity, and not as an incident in the eternal purpose.

On the teaching of this passage with reference to the work of the Spirit Brooke says: "The fate of God's messenger would raise the questions, on whose side was the sin and on whose the righteousness? It would thus involve a judgment. The Spirit of truth would convince men of sin, for it would become clear that the error lay with those who had rejected God's appointed messenger; of righteousness, for it would appear that the death was not a malefactor's just punishment, but the going to the Father who pronounced in his favor by receiving him, and so their loss in being no longer able to see him, would prove real gain; of judgment, for the verdict which the prince of this world would succeed in getting passed against the Christ would be seen to be in reality the condemnation of those who passed it. The Paraclete's work would be not only to convince, but also to teach. The earthly teaching was not final. It had been limited by the disciples' capacity to understand. The Spirit will continue Christ's task of making known to men his nature and work, and therefore the nature and work of God, so far as men can grasp it."

Our Master, thou art our life and peace! In thee we have all things. Apart from thee we fail in life's quest. Sustain and guide us by thy Spirit! May we see thee as thou art, and so go forward with confidence! Amen.

Sunday, 22nd. John 16. 16-24.

Is Jesus emphasizing the difference between physical and spiritual vision? Two different words are used in the opening verse, the first meaning behold, the second see, and it has seemed to many scholars that Jesus was emphasizing the larger, fuller knowledge which belongs to spiritual vision, and which brings perpetual satisfaction. His words arouse his disciples to anxious questioning within themselves.

Dods says: "In the intercourse of Jesus with his disciples he at all times showed one of the most delightful qualities of a friend,—a quick and perfect apprehension of what was passing in their mind. . . . . We may feel very unlike many prominent Christians, we may have no sympathy with a great deal that passes for Christian sentiment, but Christ's sympathy is universal, and nothing human comes wrong to him. Begin with him as you are, without professing to be, though hoping to be, different from what you are, and by the growth of your own spirit in the sunshine of his presence, and under the guidance of his intelligent sympathy, your doubts will pass away, your ungodliness be renounced."

Joy in anticipation of a new rare and completed experience may merge itself in the anguish of an immediate travail, but ultimately will remain as a permanent possession in the light of which all momentary anguish is forgotten. Such an experience comes to the soul in its quest for truth. In the end the necessity for questioning merges itself in the peace of a full, complete understanding. Then the prayer which we offer to God will be a Christlike prayer, our thoughts will be Christlike thoughts, there will be such completeness of understanding between ourselves and the Father that the joy of an answered petition will be a constant experience.

May faith in the completion of life sustain us in the travail of its present hour!

May our trust in thee be more reverent, more entire! Thy will be done in us, O Lord! Amen.

Monday, 23rd. John 16. 25-33.

The final purpose for which Jesus came is the bringing of men into such intimacy with the Father that mediated knowledge shall no longer be necessary. Knowing the Father and dwelling with the Father, it will be possible for the Master to speak frankly without the use of metaphor or parable. The foundation on which he has built his teaching is the reality of the Father's love for his chosen ones.

Brooke says: 'Hitherto his language has been veiled in parables. Hereafter he will be able to speak plainly. And in that day of final reunion they shall ask for what they need in his name, and he will not have to ask the Father for them. Their intercourse with the Father will be direct, who loves them for their love of the Christ. He left the Father to come into the world, and now he leaves the world to go to the Father. In these words the disciples see the fulfilment of his promise to speak plainly. His reading of their perplexity has convinced them of his knowledge. Now they need not question. They are convinced of his divine mission. Their assertion is met by the warning that very soon they will be scattered and desert him. But the Father is with him. Now he has taught them all that is necessary for their peace. The affliction which must come while they are in the world need not destroy it. He has overcome the real power of the world."

O God, we rejoice in the coming of the day when we shall see thee as thou art and know as we are fully known! Prepare us for that day! Let knowledge grow from more to more! In Christ's name. Amen.

Tuesday, 24th. John 17. 1-5.

This prayer has come to be known as the high priestly prayer. It is characterized by its triumphant tone. Westcott says: "All human experience bears witness in common life to the naturalness of abrupt transitions from joy to sadness in the contemplation of a supreme trial. The absolute insight and foresight of Christ make such an alternation even more intelligible. He could see, as man cannot do, both the completeness of his triumph and the suffering through which it was to be gained." Having done what he could for his loved ones by instruction and example, he turns to God for them and for himself in his relationship to them.

There is something profoundly moving in the spectacle of Christ at prayer. Notice the words with which he draws near to God. He speaks of him as Father. He desires the Father's glory, and would be glorified himself only in so far as his glory reveals the wonder of the Father's nature and heart. He has fulfilled his mission, and now comes back to his Father to seek the realization in all its completeness of the eternal purpose which God had in view in sending him.

Moule says: "Thou gavest him authority over all flesh; over humanity, over man as man; a giving which surely dates from before (or let us say, above) all measured time; an eternal grant and compact, if such words current in the transactions of our finite life may be humbly used to help thought a little here."

What height of significance attaches to the words, "I have finished the work which thou gavest me to do"! Were they ever uttered before, or since? There certainly never was a loftier conception of life. He looks forward to his return to the Father without hesitancy and without shame. No more eloquent testimony could be borne to his essential nature than this.

Garvie says: "The language of the prayer is more like that of a soliloquy in God's presence, with no reference to the presence of others, than that of public devotion; but we cannot deny the possibility that, moved by his deep feeling, Jesus did lay aside all reserve, and did lay bare his heart before his disciples."

Merciful Father, we humble ourselves before thee! We have spoken of thy fatherhood, but we have not hallowed it. We have presumed on it, and lived as though thy favor were not essential to our peace. Forgive us, and help us to reverence thy name! Amen.

Wednesday, 25th. John 17. 6-26.

The significance and range of the Master's prayer are enhanced by the emphasis which he throws upon his preëxistence and his glorified condition at the side of the Father. His work with and for believing souls was God-given, and consisted in the manifestation of the true and essential nature of God. However imperfect the perceptions of the disciples had been, they had shown loyal fidelity to him through whom they came. He knows how much they depend on him, and what the severity of the test which his separation from them will impose.

Dods says: "Christ's removal from the earthly and visible life involved a great change in the condition of the disciples. Hitherto he had been present with them day by day, always exhibiting to them spiritual glory and attracting them to it in his own person. So long as they saw God's glory in so attractive and friendly a form, it was not difficult for them to resist the world's temptation."

In the changed conditions which his going implies the same necessity will be upon

them to be kept inspired, guided, and sustained by the manifestation of God in Christ. Jesus prays that their sense of union with him and the consciousness of his abiding presence may keep them faithful until their work is done. If they are to be separated from the world, it is only that they may be better able to serve the world. If his prayer for them is particular, it is in order that through them his work for the world may be fulfilled.

On verse 17 Watkins says: "Truth was the sphere in which their sanctification was to take place. . . . . The idea at the root of the word rendered 'sanctified' is not holiness, but separation. It is opposed not to what is impure, but to what is common, and is constantly used in the Greek of the Old Testament for the consecration of persons and things to the service of God. Hence our Lord can use it himself. He was himself set apart and sent into the world. He has to send them into the world in the same way. . . . . By the consecration of himself—which in a wider sense is for all men, but in a special sense is for their sakes,—he will as both priest and sacrifice enter into the holy of holies of the heavenly Temple, and will send the Holy Ghost who will sanctify them."

O God, who hast chosen us and separated us for a high calling as messengers of life, help us to separate ourselves, and to consecrate mind and heart to the high task of making thy love known! In Christ's name. Amen.

Thursday, 26th. John 18. 1-11.

The Bible student cannot fail to be impressed with the differences between this narrative of the arrest of Jesus and those of the earlier Gospels. The scene opens in a garden, which is unnamed by John, but is described as a favorite resort of Jesus, and as a place to which he loved to retire with his disciples. According to this Gospel Roman soldiers came to effect the arrest. Officers from the Temple accompanied them. Judas led the way.

Jesus went forth from the garden and challenged those who had come to take him. His action, his calm courage, nonplussed Judas, and startled the soldiers. On verse 6 Watkins says, "There is nothing in the narrative to suggest that our Lord put forth miraculous power to cause this terror. The impression is rather that it was produced by the majesty of his person and by the answer which to Jewish ears conveyed the unutterable name Jehovah. Guilt trembled before the calmness of innocence."

The object of Jesus' challenge appears to have been the protection of his followers. This was the hour of his betrayal, not of theirs.

It has been suggested that the stories of Malchus and of the private examination before Annas or Caiaphas are indications of the presence of the writer as a privileged spectator, and of his social standing.

Our Father, help us to so live that in dark and difficult hours, when friends betray and unjust men array themselves against us, we shall be strong, and so behave as to bring glory to thy holy name! Amen.

Friday, 27th. John 18. 12-40.

It has always been a problem as to how Peter gained admission to the outer court of the palace. Perhaps it was due to the influence of the unnamed disciple who was known to the high priest, and who is usually regarded as the author of this Gospel. Garvie says, "It is probable that as soon as the witness learned the intention of the private conclave regarding Jesus which was held in the inner chamber of the high priest's palace and seemed certain to be confirmed, he did not wait any longer, but made his way to the palace of Pilate to use what influence he had to convey to the procurator the truth about the situation. Do not Pilate's attitude and conversation indicate that he knew more about Jesus than his accusers were imparting, and is not a reasonable explanation the intervention in some form of the witness? Can such an intervention explain Pilate's wife's dream? . . . . The witness, another disciple, secured Peter's admission to the court in the palace of Caiaphas, but he himself went with Jesus into the house, and heard the examination. It is a bare conjecture that Annas had been more active in securing Jesus' arrest than Caiaphas, and that the captors would therefore go to him for further directions, but that to preserve the appearance of legality, as soon as possible the prisoner was sent to the high priest himself."

It is as a king that Jesus is being tried by Pilate. To his kingship he bears consistent witness, but his kingdom is not political, and is not to be defined in terms of boundaries and material resources. It is a kingdom of truth, centering in the nature of God, controlling and energizing the nature of man. Language such as this is unintelligible to the typical politician. He can understand no motive other than self-interest, no problems outside the political sphere.

O God our Father, make us true! So teach us and establish us in truth that the crises of life shall not surprise us into weakness and wrongness of action! In Christ's name. Amen.

Saturday, 28th. John 19. 1-16.

Why should a man of power attempt to do justice by paths of injustice? To save Jesus from the extreme penalty of the law Pilate will inflict a lesser though terribly

cruel punishment. He allows his soldiers to expose the victim to shame and mockery, and to inflict torture upon him, and then brings him forth and appeals to the pity of an excited mob. But when once the blood lust is aroused it is impossible to quench it, and the infuriated mob insisted upon the execution of the most dreadful form of death upon its victim. Disgust and anger swept away the last vestige of judicial authority from the mind of Pilate. He answered them back after their own kind, and his haste led not only to the death of Jesus but the loss of everything valuable in the life of Pilate.

Face to face with the victim a new emotion surged through the soul of the Roman governor. He became aware of a calmness, strength, and dignity, which overawed him. What passed in his soul we may never know, but Jesus assures him that he is the instrument of another and higher power, the unwitting fulfiller of another and higher purpose.

So profound is the impression produced upon his mind that Pilate set about making efforts, though ineffectually, to secure the release of Jesus. Self-interest overcame his resolution, however, and he sank into shameful oblivion.

McClymont says on verse 12: "A new idea occurs to them. If Pilate persists in acquitting the prisoner, he will lay himself open to the charge of indifference to the interests of his imperial master. It was well known that Tiberius had a ready ear for such accusations, so they try this threat upon the governor, who was not the man to endanger his personal interest for the sake of mere sentiment, and whose past record rendered his position somewhat insecure. The result shows that they gauged him rightly."

The emotion of the crowd led it to repudiate its Christ. The fear of Pilate led him to give visible expression to a decision of judicial innocence and at the same time hand over the Christ to die.

Almighty God, we know not our own hearts! We want to serve thee. We desire thy glory. Save us from fear, from selfishness, from all that would drag us down! In Christ's name. Amen.

Sunday, 29th. John 19. 17-42.

We are indebted to John for the statement that Jesus carried his own cross.

Brooke says: "The incident of the title is certainly effective as depicting the obstinacy of a weak man who has given way on the main point." The title was regarded as an insult by the chief priests, who sought to repudiate their own accusations.

Dods says: "It is not at once obvious what we are to make of the physical sufferings of Christ. Certainly it is very easy to make too much of them. . . . . Two things, however, the physical sufferings of Christ do secure: they call attention to his devotedness, and they illustrate his willing sacrifice of self. They call attention to his devotedness, and provoke a natural sympathy and tenderness of spirit in the beholder, qualities which are much needed in our consideration of Christ. . . . . Besides, it is through the visible suffering we can read the willingness of Christ's self-surrender. It was always more difficult for him to suffer than for us. We have no option: he might have rescued himself at any moment. . . . . When we ask ourselves what we are to make of these sufferings of Christ, we naturally seek aid from the evangelist and ask what he made of them. But on reading his narrative we are surprised to find so little comment or reflection interrupting the simple relation of facts. . . . . The cry, "It is finished!" was not the mere gasp of a worn-out life, it was not the cry of satisfaction with which a career of pain and sorrow is terminated: it was the deliberate utterance of a clear consciousness on the part of God's appointed revealer that now all had been done that could be done to make God known to men and to identify him with men."

Our Master and our Lord, may we have a deeper sense of the nature of the sacrifice thou didst offer! Help us to see not only that thou art a martyr, but also a Saviour! Thou didst give thyself for us: grant that we may give ourselves to thee! Amen.

Monday, 30th. John 20.

The problem underlying the words, "the other disciple, whom Jesus loved," is one of the most interesting in the study of the Gospels. Who was he? It seems almost inevitable to conclude that he was the author of this Gospel. Was he one of the twelve? If so, was he John the son of Zebedee? His character is gentle and winsome. He dwells very near the heart of Christ. He knows Jerusalem better than Galilee. He seems a man of influence among the highest circles of the city. He enjoys Christ's confidence, and accepts the trust of his mother. His character is very different from the John of the synoptic Gospels. That John is a son of thunder, a seeker of place and power even up to the end. Are we seeing a character that was transformed and mellowed by long fellowship with the spirit of Christ? It is an interesting problem, and one that may never be completely solved.

There is something sublime about the narrative of the first day of the week recorded by John. The presence of Mary, the simplicity and naturalness of her emotion and speech as she met and discovered her Lord, are of priceless value to the believer. So also is the story of the coming

to the sepulcher of Peter and "that other disciple."

Watkins says of verse 7: "The gentler character was also the more receptive. . . . . Nothing is said of St. Peter's faith, but St. John seems to unveil for us the inner history of his spiritual life. . . . . It is not that he saw as from a distance, nor yet that he beheld that which was immediately presented to the gaze, it is not that he saw in any merely physical sense, but that he saw with the eye of the mind, and grasped the truth that lay beneath the phenomenon around him. He saw, and he who had believed before found in this fact the stepping-stone to a higher faith."

Very comforting is the approach of Jesus to bereaved souls. He comes personally, and not by proxy, he comes with benedictions, he uses language they can understand, he identifies his destiny with theirs, he satisfies their doubts, he brings gladness to their hearts, he sends them forth on divine errands, he endows them with power for their mission.

When one of their number stumbles in ways of doubt, he comes to him so fully that he leads him to express in highest terms the faith of believers in all times.

So the chapter closes with a declaration of the object with which the author had embarked on his undertaking, teaching men that Jesus is the Christ, the Son of God.

O Lord, we trust in thee! In the world thou didst guide us to the Father: from beyond the grave thou didst still testify to the Father, ours as well as thine. Help us to face life and death! Lead us through death to eternal life! Amen.

Tuesday, 31st. John 21.

This chapter reads like an appendix to the Gospel. It is of inestimable value, however, and no believer would dispense with it.

We have no right to assume that Peter or his friends were abandoning their calling as disciples, or were not expecting Jesus to keep his promised tryst with them. They were trying to find themselves, and were recovering their balance after the strain of events in Jerusalem. The greeting by the Lord in the dawning, the wonder of the meal he had prepared for them, is a story of such power as is not to be equalled anywhere.

In his challenge to Peter the Master goes back to the first day of their association, and by reviving the memory of that hallowed hour when they met and communed together commenced that process of reconversion which will make Peter the man of rock which had been prophesied. Is the challenge to a love of Christ greater than a love of business, of material things, of interests and pleasures? Or is it a challenge to a greater love than that which his brethren possess? Some think that in his first question Jesus challenges the will to love him as chiefest and most important, and that Peter's shame leads him to do no more than protest that even in the light of his recent humiliating fault he still loves his Lord. In the second challenge Jesus addresses Peter seeking a higher and more intellectual love. In the third challenge he seeks a love without reserve that dominates intellect, will, emotion, life. To such love Jesus commits the task of shepherd. There will be hazards in the task, death itself may be the price of fidelity, but where love is, fidelity does not count the cost.

There is an old collect which we may say together:

"Merciful Lord, we beseech thee to cast thy bright beams of light upon thy church, that it, being enlightened by the doctrine of the blessed apostle and evangelist St. John, may so walk in the light of thy truth that it may at length attain to the light of everlasting life; through Jesus Christ our Lord! Amen."

Author's Note.

For nearly eight years we have been sitting down together around the sacred Scriptures, seeking each day to catch a new glimpse of their glory, and closing with a brief prayer for divine guidance and blessing as we went forth to live in the strength of the word which God had given us. As I conclude my task I am humbled by a sense of the inadequacy of the interpretation which I have given. I gratefully acknowledge the generous kindness with which so many have greeted the work. Letters have come from the ends of the earth, telling of help received.

When first I responded to Mr. Moody's request to add a brief prayer to the daily portion, I had no idea that this would involve composing over 2500 prayers! With the exception of some 25 or 30 quotations, each petition has come from my own heart. If my readers have occasionally found a prayer that reached their hearts, I am satisfied. It is never easy to pray in the presence of others.

May God bless my labor if it has been acceptable to him! May he forgive me if I have written anything that was not true!

—John Gardner.